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AN ILLUSTRATED HISTORY  
OF WRITING AND LETTERING

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## INTRODUCTORY NOTE

The immense flood of printed matter which characterizes the present day has not only diminished our reverence for *language*. It is also beginning to destroy our living sense for the visible representation of language, for *writing and lettering*. There are few people who are still sensitive to positive and negative values in lettering, probably because it is under our eyes whichever way we turn, and everybody has to make use of it, even if it be only on the typewriter.

Although many fruitful attempts have been made since the turn of the century to counteract the disgracefully low cultural level of penmanship and book-production, there has on the whole been scarcely any material change of quality in the employment of printed and written characters. A pessimistic observer might indeed speak of a decline. Excessive speed in writing, both in composition and in manual transcription, and the consequent neglect of intellectual contents, linguistic clarity and graceful outward form, are the real reasons why handwriting has become a Cinderella for everyone. The great manifestations of a living art of type and letter-design produced during the last four decades are the work of but a small number of men, who have by untiring self-discipline won for themselves a higher level than that of the man in the street. The latter scarcely suspects that the writing of a beautiful page, the designing of a perfectly set-up and printed book, presuppose more than an everyday standard of education, and that looking upon these things with conscious appreciation can arouse in one a receptive joy of a high order. The capacity to experience this can only be acquired by the attentive study of beautiful writing forms, just as genuine understanding of works of the representational arts is seldom spontaneous, but usually the result of self-training.

Certainly the active learning of writing forms through calligraphic exercises, however simple, is the surest way to true understanding of lettering. But even those who are incapable of writing in this way ought to acquire a certain sense for the formal qualities of applied lettering. Comparisons such as anybody can make between superior and inferior specimens, the reading of books on the history of penmanship, visits to collections devoted to the craft of book-production and to monumental inscriptions, and, if possible, an introduction into the morphology of formal script are the appropriate means to this end.

It is the object of this book to draw attention to the great documents of the penman's craft in the cultures of the past, and thus to make a preparatory contribution towards the raising of our formal standards in the treatment of written characters. As a complete history of writing in illustrations would fill many volumes, we can only present a brief survey of the more circumscribed history of our own writing,

- ; which will afford scope for comparisons and for the classification of additional material, and the repeated contemplation of which will help to develop a sense for the æsthetic qualities of good writing. The occasional specimens of writing from exotic cultures are intended to show how elsewhere also the appropriate use of simple tools, coupled with technical and optical necessities, has led to the evolution of significant and beautiful forms.

By 'writing' in general we mean deliberately fixed signs, which imply a meaning and can be 'read'. All genuine writing is a convention and therefore intelligible only to the initiated. It is never the result of arbitrary inventions, but always the laborious achievement of many generations, often of many peoples, at last crystallized to a mutually accepted code. Even our shorthand can only be read by those who have learnt it. Any private infringement of the rules makes it a puzzle for everybody else, or at least more difficult to read.

Four stages can be distinguished in the histories of most writings. On the *preliminary stages* of writing (mnemonic or memory signs) follow the *pictorial signs* (pictographs), the *signs for ideas* (ideograms) and finally the *signs for sounds*, or letters (phonograms). As writing in phonograms is only adapted to some, but by no means to all languages, many cultures, even important ones, such as the Chinese, have remained in the stage of ideographic writing.

Aids to memory of all kinds, the knot in the handkerchief, the marking of ways by blazing trees or painting them with strips of colour, magical signs and badges, belong just as much to the *preliminary stages* of writing as the herald's staff with which messengers established their identity among the ancients. Only when such tokens formulate definite combinations of thoughts do the true beginnings of writing arise. Thus there was a writing by knots known to the ancient inhabitants of Peru, which is supposed, by the medium of cords tied together, not only to have conveyed details about their armies and supplies of gold and corn, but also to have served for the recording of laws. A similar writing by knots is still employed by the inhabitants of the Liukiu Islands.

More developed early forms of writing are *paintings and drawings*. When Neolithic man painted single animals and groups of animals on the walls of his caves, he probably wished thereby to give expression to his joy at a successful catch (ill. 1). Other cave-paintings, of Palæolithic date, depicting hunting scenes, already describe particular events. But they are still ambiguous, because the signs—naturalistic representations—lack the force of a binding convention. On the northern slopes of the Pyrenees pebbles from the later Stone Age have been found with signs painted on them, some of which display an astonishing resemblance to letters, even to our alphabet (ill. 2). It is however improbable that mankind should at this

time already have been capable of analysing the words of their language into their component sounds and representing these with phonograms. It is more likely that they are magical charms, badges or, in the case of some of the pebbles, devices for the recording of certain quantities.

A pictorial chronicle, such as the Red Indian buffalo hide here reproduced (ill. 3), on which there are indications of the number of the enemy killed and other enumerations, does not, as a pictographic writing, go far beyond the cave-paintings of the Stone Age. Only when the pictorial signs employed become constant recurring symbols, that is to say *ideograms*, as in the Codices of the Mayas (ill. 4), can we speak of true writing. These ideograms, highly simplified images of natural objects, in the first place reproduce the meaning of the words. There also occur, however, rebus-like signs for syllables (anticipatory forms of the stricter phonograms). The majority of the signs are combinations with ambiguous determinatives, the deciphering of which has only succeeded in a few cases. Some of the numerical signs—strokes and dots—are shown in our illustration. In addition to these all the signs are known which are connected with dates and the calendar, the signs for certain abstract ideas, a few verbs and signs for animals and gods.

Every kind of developed ideographic writing depends on combinations of simple basic ideas with modifying conceptual or phonetic signs (determinatives). Gradually the pictures are abbreviated, petrifying to formulæ, the original significance of which slowly becomes lost. In the older Cuneiform writing (ill. 5) there are still recognizable pictures, but less immediately so than in the ideograms of the Mayas. Their emphatically angular form is due to the signs having been impressed with a sharpened stick in wet clay, which was afterwards exposed to the burning sun. The ancient inhabitants of Mesopotamia, with their marked feeling for geometry and architecture, loved the contrast between perpendicular and horizontal movements, and in addition to these made use only of the diagonal bisecting the right-angle. As the hand must adopt an uncomfortable position in impressing the frequent perpendicularly, the Cuneiform writing was before long turned round by an angle of 90 degrees. The later form, to which the writing owes its name, displays the pictures only when it has been turned back through these 90 degrees (ill. 6). That here each stroke is deeper on the left, shallower on the right, is due to the rapid, so to speak cursive use of the writing instrument.

Like the Maya writing the Hieroglyphics of the ancient Egyptians developed out of painted pictures of great verisimilitude (ill. 7). They are a mixture of word-signs, consonantal phonograms and modificatory signs, not dissimilar from the 'rebus' of our own times. Detailed drawings evolved gradually into simple, abstract tokens, which in the end could be written fairly nimbly with a reed pen of the broad-nib type (ill. 8). We owe the deciphering of this enigmatic writing to the

discovery of the trilingual Rashid Stone (ill. 9), the lowermost third of which is written in Greek. The central third of this basalt slab displays demotic writing, the late form of Egyptian writing, in which the pictures underlying the signs have been reduced to quite abstract symbols in consequence of very quick writing.

The extraordinarily beautiful picture-writing of the Discus of Phaestus (ill. 10) is of the Minoan period of Crete; it is independent of Egyptian Hieroglyphics and was impressed in clay with wooden stamps and, curiously enough, arranged spirally. It had no influence on the tradition from which our writing was evolved.

The origins of European *phonetic writing*, i.e. of the alphabet, are obscure. Our letters are beyond doubt abbreviations of pictographic prototypes and they were chosen on the principle of employing for the representation of each sound the pictograph of a notion beginning with that sound (*acrophonic principle*). Isolated signs for sounds and symbols were already to be met with in Cuneiform and Hieroglyphic writing. Whether the ancient Phoenicians, who traded with many nations, were the first to analyse words consistently into their component sounds and represent these with phonograms (ill. 11) is not certain. But it is generally assumed that Greek writing, the mother of the Latin alphabet, was derived from the writing of the Phoenicians.

Our illustrations at this point turn aside from the European development for a while and show some important exotic writings, in the first place Chinese (ill. 12, 13), a still living ideographic writing of great beauty, and the most highly developed pictorial writing of all ages. Japanese writing (ill. 14, 15), a syllabic writing, was developed out of certain Chinese word-signs. Arabic writing, which has spread over many lands (ill. 16, 17), is phonetic, like our own, and of Aramaic origin; it is written with a pen, and, in common with most oriental languages, from right to left, and in consequence of Mohammed's prohibition of representational art it underwent valuable artistic developments.

According to some scholars Greek writing developed not out of Phoenician, but out of an Early Cretan syllabic writing, which was related to that of Cyprus (ill. 18). Uniquely new about Early Greek writing (ill. 19) were the evolution of phonetic signs for the vowels, the clear linear arrangement and the direction of the writing from left to right. All earlier writings ran from right to left, the oldest Greek inscriptions alternating from left to right in the one line and the reverse in the following one (*boustrophedon*). All the signs were subordinated to a uniform order, characterised by equal height and the predominance of perpendicular strokes. The formal differences between the phonetic signs are of brilliant simplicity. Its clearness is due to the contrast between straight lines, triangular and circular forms, which is more striking to the eye than any other contrast of forms. This unique artistic heritage of Greece has survived all modifying influences of writing technique and still shines in imperishable radiancy in our present-day writing. Some specimens

of early Greek written documents are given in illustrations 20 and 21. The writing known as Cyrillic, which is employed in Russia, Bulgaria and to some extent also in Yugo-Slavia, derives from Greek characters.

The inhabitants of Southern Italy took over Greek writing before it had been completely developed, soon however adding some new characters to the alphabet. The Roman inscriptions of the classical period (ill. 22) are the unsurpassed, perfect and timelessly beautiful archetypes of our writing in the narrower sense. Although they follow the Greek principle of form, they have yet acquired a specifically Roman aspect in certain details. The fact that the letters on Trajan's column display a modulated alternation of more vigorous and softer strokes is due to their having been traced with a broad, spatulate brush, which 'wrote' like a broad-nibbed pen. How the writing instrument, especially in rapid writing, determines the details of the form, is shown by Rustic lettering (ill. 24), produced with a broad nib, and by the older Roman semi-formal hand (ill. 25), written with a finer instrument. In this latter the letters from time to time exhibit ascending and descending strokes which then become crystallized to regular formal elements in Early Christian Uncials. Indeed, semi-formal writing, that is to say the writing employed in documents, letters and note-taking, has down to our times been the source of nearly all evolutions of form. To the semi-formal writing of later Roman days, the Later Roman Cursive (ill. 28), we owe not only the Half Uncials (ill. 29, 30), but also the chief incentive to the development of small letters or Minuscules. Up to then there had been only one alphabet, that which we refer to nowadays as Capitals. The Minuscule or small letter is the outcome of a further development. People wrote more and more quickly; out of the joining on of strokes there arose a rhythmical writing, to which the forms of the letters adapted themselves more and more closely. The employment of the quill-pen had a decisive share particularly in fashioning the forms of the Minuscules in the age of Charlemagne (ill. 35, 36). The Rustics can only be regarded as a reproduction of the basic geometrical Roman forms as far as the pen would allow. But of the Minuscule it may be asserted that it owes its very form to the broad-nibbed pen. This it was that led to the swelling and diminution of the strokes, a feature which governed the form to a greater extent than the motion of the pen as revealed in the strokes themselves. The creation of the Minuscule about the turn of the seventh century constitutes the last great stage in the development of writing. Our present-day Roman print, its broken variants, the so-called Black-Letter and the German *Fraktur*, together with our handwritings are all derived from the Minuscule with its deep insight into the necessities of letter-formation.

For centuries the Carolingian Minuscule remained the dominating book-script of the occident, until it was gradually, by the progressive breaking up of all its

- 10 single elements, transformed into the Gothic Minuscule (ill. 38–40). The books and documents of the Middle Ages (ill. 36–46) are manifestations of an art of penmanship scarcely rivalled by the artistically most perfect works of later calligraphers.

Gutenberg's invention entailed the end of this art and also the beginning of a new era for the development of writing. The inventor of movable types cut his letters according to the best models of his day and it was only natural that the earliest printed pages had the appearance of manuscripts (ill. 45).

Meanwhile, however, in Italy the Carolingian Minuscule had been awakened to new life. The types cut from this model vary little from modern Roman type. More and more the processes of bookprinting and of engraving determined letter forms. That the art of writing declined is above all the fault of those seductive engraved copy-books, which abetted the mistaken ideal of writing 'copperplate' (ill. 55, 56, 61). In Gutenberg's days it was still the highest aim to print 'like writing'. Now people had fallen so low that they wanted to write 'like engraving'. The eighteenth century fondness for the engraving led at last also to the deterioration of printing types. Anything that might still recall the written prototype was sacrificed to a chilly, rationalistic, exaggeratedly simplified form (ill. 59), the sterility of which can perhaps only be fully recognized at the present day.

The extremely low level of penmanship and book-production called certain men into the field towards the end of the last century, amongst them William Morris (ill. 65) and Edward Johnston, who set up the ideals of craftsmanship anew and started a fresh development. Many others have since followed them.

There is now no longer any lack of good printing types, but there is of intelligent people to utilise them. The valuable founts of our day, however, reflect only the skill of a few masters of the craft, not the general level of writing and lettering. This reveals itself most distressingly in the abominable informal writing of the present day and in the generally wretched lettering of shop signs, street-names, and tram-car notices—by no means unimportant problems, to which all too little attention has been paid in recent years.

A selection of better forms for the innumerable applications of lettering, guided only by 'good taste', will hardly be of much permanent use, however valuable it may appear at first sight. Draughtsmen and painters must learn to use sound tools in the right way. Every kind of beautiful writing is the outcome of a simple technique in which the means are suited to the end. To-day lettering is even 'drawn' or 'constructed', because people cannot write it; the sign-writer himself 'draws' the outline of his letters with a pointed brush, then filling it out with a thicker one, because he neither possesses form-creating tools, that is to say properly cut brushes, nor would know how to use them, if he had them.

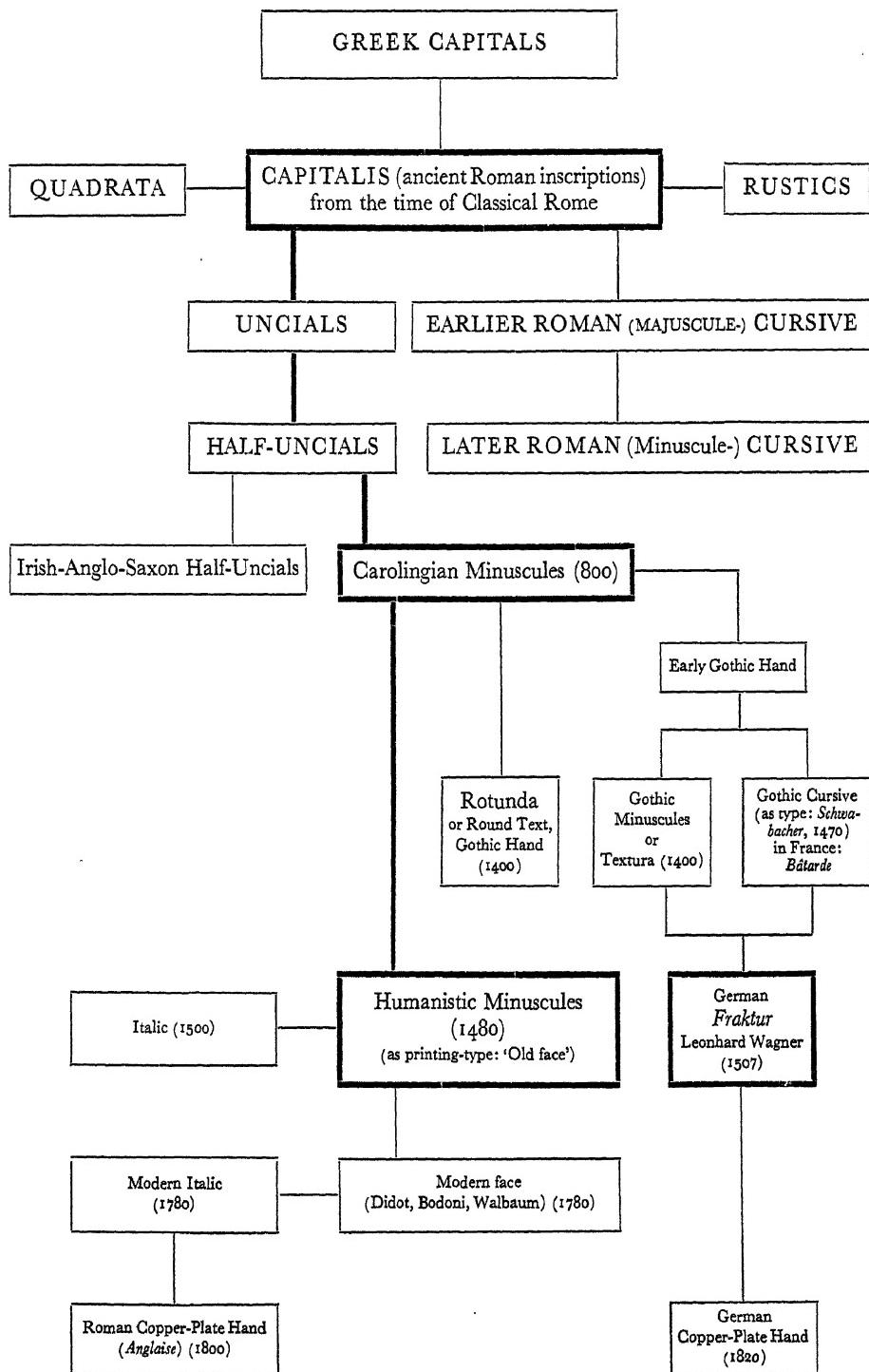
A genuine culture in writing would extend its influence even to its humbler

applications. It cannot be hoped for merely from a revival of the teaching of writing in elementary schools, such as is being attempted in some countries. Until everybody approaches this highly differentiated and yet common medium of communication with attention, respect and love, all efforts towards beautiful writing will remain the concern of a minority. May this book at least win for that minority a few new adherents.

To make the development since the time of the ancient Romans clearer, we append here a diagrammatic pedigree of the European writings. It shows how the actual evolution proceeds by gradual stages from Roman Majuscule to Minuscule, while *Fraktur* should be regarded as subordinate to and not on an equal footing with Roman type, since it is only a collateral development from this very Minuscule. It would, however, be erroneous to base any æsthetic judgment on this genetic relationship.

Since neither good Roman nor good *Fraktur* types strike us as outmoded, since both are still in use and show no signs of decreasing serviceableness, there is little occasion for us to be perplexed about future developments. All that is possible, and for some reasons necessary, is variation within discreet limits.

## PEDIGREE OF THE EUROPEAN STYLES OF WRITING





## LIST OF THE REPRODUCTIONS

1. A bison at rest with its head turned. Coloured painting, about life-size, on the roof of the cave of Altamira (Northern Spain). Later Palæolithic period (about 20 000 years before our era). From Breuil and Obermaier, *The Cave of Altamira*, Madrid 1935.
2. Ochre-painted pebbles from the cave of Mas d'Azil (France, foothills of the Pyrenees). Beginning of the Neolithic Age. From Piette, *Les Galets Coloriés du Mas d'Azil*, Paris 1896.
3. Bison hide of the Crow Indians with pictorial writing (Pictography). Beginning of the 19th century (before 1838). The star-shaped figure in the centre represents a shield decorated at the edge with eagles' feathers, which in its turn displays a camp of tents arranged in a ring. On the rest of the surface are scenes of Indians fighting among themselves and with Europeans. Above on the right are depicted the severed heads of slain enemies, together with a list of horses and unmounted warriors, indicated by means of footprints. From the two rectangular strips of red cloth some scalps are still suspended. The colours employed are brownish black, red and green. Size about 200 × 180 cms. Berne, Ethnographische Abteilung des Historischen Museums.
4. Page from the Maya Manuscript of Madrid (*Codex Cortesianus*). A folded book of the Mayas of Northern Yucatan, between 1200 and 1400 A.D. On paper made of agave fibre, painted with black, brown, also red and blue colour. Madrid, Biblioteca del Palacio. (These particulars and material for the relevant passages in the text I owe to the kindness of Dr. Hans Dietschy, of Basle.)
5. Sumero-Accadic baked tile with early form of Cuneiform writing. The inscription is by a king of the south Mesopotamian city of Lagash, named Eannatum. About 2700 B.C., but according Jensen (*Die Schrift*, Glückstadt [1935]) about 3200 B.C. 17 × 21 cms. Berlin, Vorderasiatische Abteilung der Staatlichen Museen, VA 2599.
6. Babylonian Cuneiform writing. Clay tile of Nebuchadnezzar II, king of Babylon from 605 to 561 B.C. It is inscribed with his name and titles. London, British Museum.
7. Panel portraying an Egyptian official (with sceptre, staff and writing equipment), from his tomb. About 2950 B.C. One of the hieroglyphs above the picture shows the writing equipment (a tube to hold the reed pens and ink-vessels); it stands here for the idea 'scribe'. Cairo, Museum.
8. Papyrus from the 'Lamentations of the Peasant'. About 2000–1800 B.C. Berlin Museums, P. 10 499. Slightly reduced. From Adolf Ermann, *Literarische Texte des Mittleren Reiches*, Leipzig 1908. Volume I, plate 5.
9. The so-called Rashid (Rosetta) Stone, a slab of basalt, dug up at Rashid (at the mouth of the Nile) in 1799, and inscribed with hieroglyphics, Demotic and Greek writing. The trilingual text, a tablet in honour of Ptolemy V Epiphanes of the years 197–196 B.C., afforded to the occident our first knowledge of hieroglyphics and at the same time the key for their decipherment by the French scholar J. F. Champollion. Dimensions 122 × 80 cms. London, British Museum.
10. The so-called Discus of Phæstus. One of the two sides. Minoan pictorial writing. About 1600 B.C. Middle-Minoan period. Heraklion, Museum. Diameter of the original about 20 cms.
11. Stele of the Moabite king Mesa. Erected about 850 B.C. at Dibon (Dibân), to the east of the Dead Sea. Paris, Louvre.
12. Rubbing of an ancient Chinese inscription of the Wei Epoch (386–581 A.D.) with three styles of writing. From Yang Yu-Hsun, *La Calligraphie chinoise depuis les Han*, Paris 1937.
13. Calligraphy of the Emperor Ning Tsung (Southern Sung Dynasty) (1195–1224 A.D.), Indian ink on silk. Height 25 cms. Museum of Fine Arts, Boston.
14. Japanese woodcut in grey and black with written characters and two red seals. 19th century. Dimensions of sheet 32 × 44.5 cms. Basle, Gewerbemuseum.
15. Part of a Japanese scroll. Written with the brush in Indian ink on paper. Background painting (blossoms) in gold. 18th to 19th century. Height 25 cms. Basle, Gewerbemuseum.

16. Sheet from a Cufic Koran on parchment. Egypt, 8th century A.D. Ornamentation in red and green. 28×30 cms. Gotha, Herzogliche Bibliothek. From Sarre, Die Ausstellung von Meisterwerken mohammedanischer Kunst in München, 1910.
17. Taliq (Persian calligraphy). Page from a 16th century manuscript. Brownish background with figures painted in gold. The writing field is old rose, the lettering being black with gold ornaments in between. The framing of the writing-field is polychrome. Dimensions of entire page 23.3×35.4 cms. Basle, Gewerbe-museum.
18. Inscription from Cyprus in limestone, formerly inlaid with bronze, in Cyprian writing. Breadth about 45 cms. London, British Museum.
19. Marble stele from Athens, 5th century B.C. From Otto Kern, *Inscriptiones graecae*, Bonn 1913.
20. Greek book hand of the more severe kind. Papyrus. End of the 2nd century A.D. From the poems of Bacchylides. London, British Museum. (Reproduced from 'Zeitstil und Gattungsstil in der griechischen Schrift' by Prof. Dr. W. Schubart, Berlin. In: *Die zeitgemäße Schrift*, Nr. 45, Berlin-Leipzig 1938.)
21. Tablet from a Greek wax tablet book of school exercises. 4th to 5th century A.D. Berlin Museums, P. 14000, plate 4. The inscription runs *Αρχη μεγίστη τοῦ βίου τὰ γράμματα* ('The true beginning of life is writing').
22. Part of the inscription of Trajan's Column in Rome. About 114 A.D. The section of the writing here visible is in reality about 53 cms wide. Photograph: London, Victoria and Albert Museum.
23. Quadrata. Page of a book (section). 4th century B.C. Written over on the right by a much later hand. St. Gall, Stiftsbibliothek, cod. 1394.
24. Rustics. Page of a book. The margins are missing. From a vellum manuscript. 5th century A.D. Paris, Bibliothèque Nationale, ms. lat. 8084. From Mallon-Marichel-Perrat, *L'écriture latine*, Paris 1939.
25. Earlier Roman Cursive. Rome, middle of the 1st century A.D. Height of the original 28.5 cms. Berlin Museums, P. 8507 col. 2. From Mallon-Marichel-Perrat. Transcription of the two top lines:
- tenuisse caussam petitóri expediat / (hae)  
ne [[inter]]  
[pro]cedant artes male agentibus si
26. Slanted-pen Uncials. Book page from a vellum manuscript (St. Cyprian, Letters). Perhaps written in Africa. 4th to 5th century A.D. Width of the original 20.5 cms. Rome, Biblioteca Vaticana, ms. lat. 10959. From Mallon-Marichel-Perrat.
27. Uncials written with straight pen. 8th century. Width of the part reproduced 15.8 cms. Paris, Bibliothèque Nationale, ms. lat. 281. From Mallon-Marichel-Perrat.
28. Later Roman Cursive. Rome, middle of the 4th century A.D. Part of a column. Height of the portion reproduced 22 cms. Leipzig, P. 530 col. 3. From Mallon-Marichel-Perrat. Transcription of the three top lines:
- impp. diocletianus et maximianus a/et  
maximianus nobb. caess./ad synodum  
xysticorum et thymcli /
29. Half-Uncials, written with half-slanted pen. From a vellum manuscript (St. Hilarius, De trinitate). Written before 509 A.D. Original length of the bottom line 17 cms. Rome, Biblioteca Vaticana, Basilicanus D. 182. From Mallon-Marichel-Perrat.
30. Part of a page from the Book of Kells. (Matthew XX. 18-21.) Anglo-Saxon Half-Uncials. 8th century. Width of the portion reproduced 21 cms. Dublin, Trinity College.
31. An opening page from the Lindisfarne Gospels. (Matthew I. 1.) Irish. About 700 A.D. In colours on vellum. The translations, added in small writing only in the 10th century, in the margin and writing-field, have been omitted from our reproduction. Actual size of the picture (without margins) about 34×25 cms. London, British Museum, Cotton MS. Nero D. IV.
- f. 27. Transcription of the four principal lines:
- LIBER / GENERATI / ONISIHU / XPI FILII  
DAVID FILII ABRAHAM /
32. Merovingian book hand. St. Cesarius of Arles. 8th century. Brussels, Bibliothèque Royale, ms. 9850. From Steffen, *Lateinische Palaeographie*, Trier 1896.
33. Carolingian Minuscules. (7th line: Uncials.) Gospels of Prüm. Written at Tours. 9th century. Without the vellum margins. Lines 13 cms. long. Berlin, Preuss. Staatsbibliothek, Ms. lat. theol. fol. 733.

34. Page from a copy of the Four Gospels. Without the vellum margins. School of Fulda? Last third of the 10th century. Berlin, Preuss. Staatsbibliothek, ms. lat. theol. fol. 359. From 'Schöne Handschriften aus dem Besitz der Preussischen Staatsbibliothek', Berlin 1931.
35. Late Carolingian Minuscules. First and fourth lines: Rustics. Second, third and fourth lines: Lombardic Versals. From the collection of Pericopes of St. Erentrud of Salzburg. Salzburg manner, middle of the 12th century. Linear reduction about a third. Without the full vellum margins. Munich, Bayrische Staatsbibliothek, cod. lat. 15903.
36. Part of a column from a Latin Bible. English, beginning of the 13th century. To the left, part of the initial 'I', which extends from top to bottom of the page. Original size.
37. Parchment document, Basle, 1304. Width of the original vellum 27 cms. Basle, Staatsarchiv (114. Geh. Reg. XII. F 2).
38. Page of a vellum manuscript, probably of French origin, with initial 'P' in colours and gold. Dimensions of sheet 31 × 45 cms. Basle, Gewerbemuseum.
39. Front of the tomb of Bishop Tilo of Trotha. Merseburg. Bronze tablet with letters in relief. Late Textura form. 1514. 192.5 × 47.5 cms. From a rubbing.
40. Missal (Gothic Minuscules). Page from an antiphonary. South German, late 15th century. With illuminated initial in gold and colours. Dimensions of page 59 × 41 cms.
41. Rotunda (Round Text, Gothic Hand). Page from a Sacramentary on vellum. With ornamental initial 'I' in colours and gold. Florentine, middle of the 15th century. Dimensions of sheet 26.5 × 36 cms. Basle, Gewerbemuseum.
42. Bâtarde (West European Gothic Cursive). Page from an illuminated manuscript (Honoré Bonnor, *L'arbre des batailles*). Flemish-Burgundian, about 1482. The Lombardic initials are red, the capitals in the text are filled out with yellowish colour. Dimensions of page 36.3 × 25.2 cms.
43. Bâtarde. Latin safe-conduct from John, Duke of Burgundy. Burgundian. 1409. Width of original vellum 31 cms. Basle, Staatsarchiv (St. Urk. 800).
44. Part of a Papal Bull on vellum. 1443. In the size of the original. Basle, Staatsarchiv (St. Peter Urk. 987a).
45. A page from the 42 line Bible of Johann Gutenberg. Mayence 1455. Dimensions of page 47 × 32 cms. From the facsimile of the Insel-Verlag, Leipzig.
46. Rotunda (Round Text, Gothic Hand). Bookpress of the late 15th century. Page from *Æsopi Fabulae lat., add. Seb. Brandt*, Basle, Jacob Wolff von Pforzheim, 1501. With two Gothic initials cut in wood and one woodcut illustration. Dimensions of page 19.5 × 26.5 cms.
47. Humanistic Minuscules. Page from an Italian parchment manuscript (Pietro Barozzi, *Carmina*). 1481. Original dimensions of the page reproduced 13.2 × 19.3 cms. From 'Manoscritti dal secolo IX al XVI. Vendita all'asta, 3-4 decembre 1929', Milan, Hoepli.
48. Opening page from Cyprianus, *Opera, Romae, Sweynheim et Pannartz*, 1471. Painted ornamentation in gold and colours. Size of page 22 × 32 cms.
49. Page from Diomedes, *De Arte grammatica*, Venice, Nic. Jenson, 1480. Dimensions of page 18.5 × 26.5 cms.
50. German 'Kanzlei-Kurrent' (Chancery Running Hand). Document on vellum. Basle, 1502. Width of the original 45.5 cms. Basle, Staatsarchiv (St. Urk. 2555).
51. Printed mandate. Zurich, 1529. Considerably reduced. Zurich, Zentralbibliothek.
52. Basle book-title from the press of Valentin Curio. Basle 1526. Dimensions of page 30 × 19.5 cms. Basle, Gewerbemuseum.
53. Title-page of a book by Albrecht Dürer. Nuremberg, 1528. Dimensions of page 20.3 × 30.5 cms.
54. 'Cancellaresca bastarda'. Copybook model for the instruction manual 'Opera nella quale sinsegna a scrivere' by Vespasiano Amphiareo, Venice 1554. In the size of the original. The original is a woodcut.
55. 'Italiennes bastarde'. Model for copying, engraved in copper by Louis Barbedor, from his book 'Les Ecritures Financiere et Italienne-Bastarde', Paris 1647. Dimensions of original about 30 × 41 cms.
56. Cursive writing from 17th century Dutch copybook engraved in copper. Slightly reduced.
57. Page from a patent of nobility and arms,

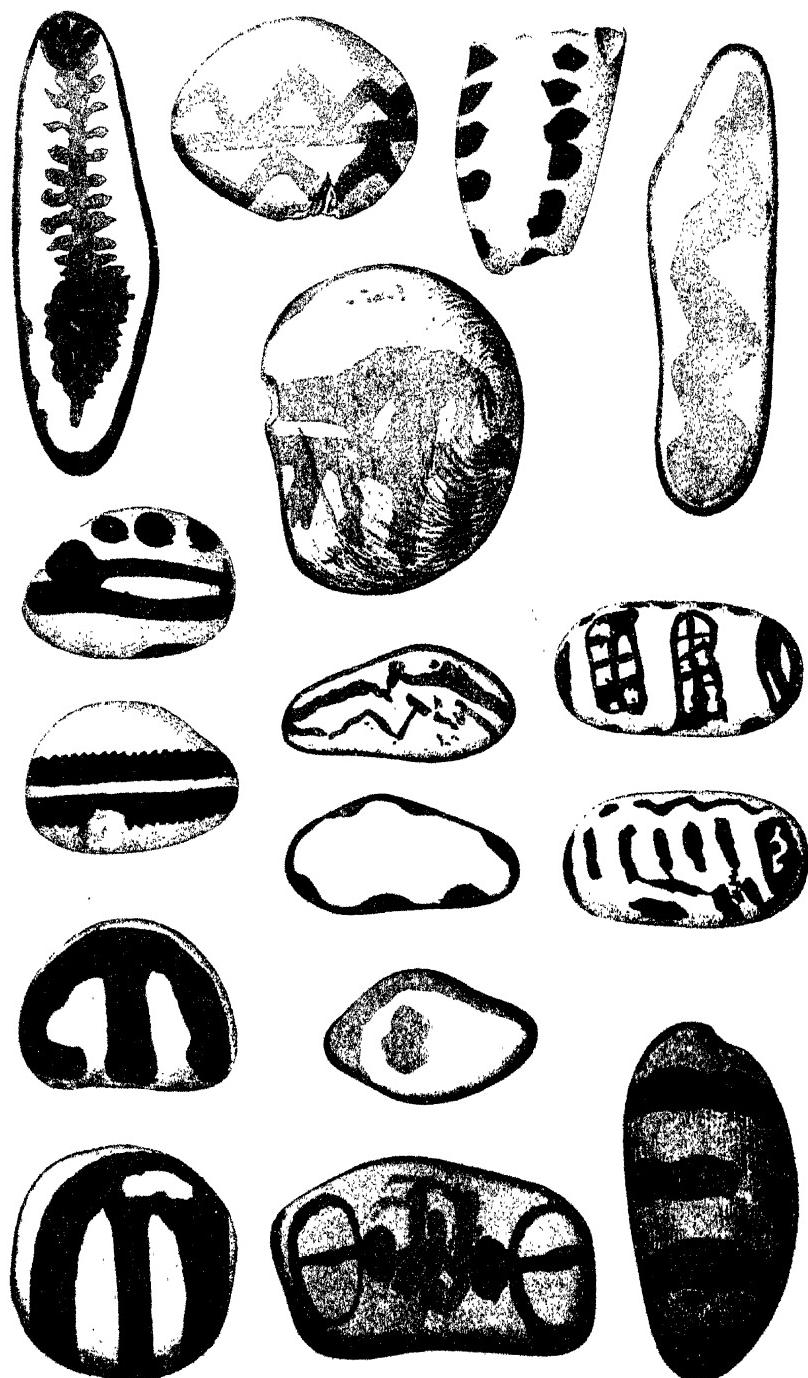
- 18 granted by Emperor Leopold I to Johann Jakob Machmayer, Vienna, 1698. Size of the original. Shortened at the bottom by 13 cms. Vienna, Haus-, Hof- und Staatsarchiv. From 'Beispiele künstlerischer Schrift aus vergangenen Jahrhunderten' edited by Rudolf Larisch, Wien 1926.
58. Script Type of the middle of the 18th century, cut by J. M. Fleischmann (1701–1768) for the Enschedés at Haarlem. From a specimen of 1757. Size of the original.
59. Title-page by Giambattista Bodoni (1740–1813). Parma 1795. Dimensions of page 21.5 × 15 cms.
60. Decorative writings from the beginning of the 19th century. The first and second alphabets are by P. Didot l'Ainé. Matrices in possession of the type-foundry of Joh. Enschedé en Zonen, Haarlem. From a specimen of the *Pru-myslová Tiskárna*, Prague. Size of the original.
61. Form engraved in copper by Thomas Bewick (1753–1828). Beginning of the 19th century. Dimensions of the original 25 × 9.4 cms. From 'Bewick Gleanings' by Julia Boyd, Newcastle-upon-Tyne 1886.
62. Set-up type from 'Specimen of Printing Types... of John T. White', New York 1843. Size of the original. Property of the author.
63. Above: Alphabet cut after the Roman type of Claude Garamond (about 1540) from the Lettergieterij voorheen N. Tetterode, Amsterdam (about 1930). Below: 'Bauersche Antiqua' (about 1870).
64. Page from a book of the 1880s. (Wilhelm Schneider, *Der neuere Geisterglaube*, Paderborn 1882.) Size of the original. Set up in facsimile.
65. A page from 'The Histoye of Reynard the Foxe', set up in Troy Type by William Morris with initial and marginal decorations from his own designs. London, The Kelmscott Press, 1892. Original dimensions of the page reproduced 25.7 × 15 cms. The lines which appear as grey in the reproduction are red in the original.
66. A page from 'The Holy Bible' of the Doves Press. London 1903–1905. Dimensions of page 33.5 × 24 cms.
67. A page from Eric Gill's 'Typography', London 1936. Set up in Eric Gill's Joanna type. Size of the original.
68. Specimen page from Augustinus, *De civitate Dei*. Bremer Presse, München 1924. Types designed by Dr. Willy Wiegand. Lay-out by Josef Lehnacker. Initials by Anna Simons. Original dimensions of the sheet 34.6 × 24.5 cms. From a copy in the possession of the author.
69. A page from the Works of Goethe, Basel, Verlag Birkhäuser, 1944. Set up under the supervision of Jan Tschichold in a Monotype fount cut after the 'Poliphilus' Roman types of 1499. Almost the same size as the original.
70. A page from 'The Barking Writing Cards', a manual of model handwriting by Alfred Fairbank (Leicester, The Dryad Press, n. d., about 1930). Linear reduction about one fifth.



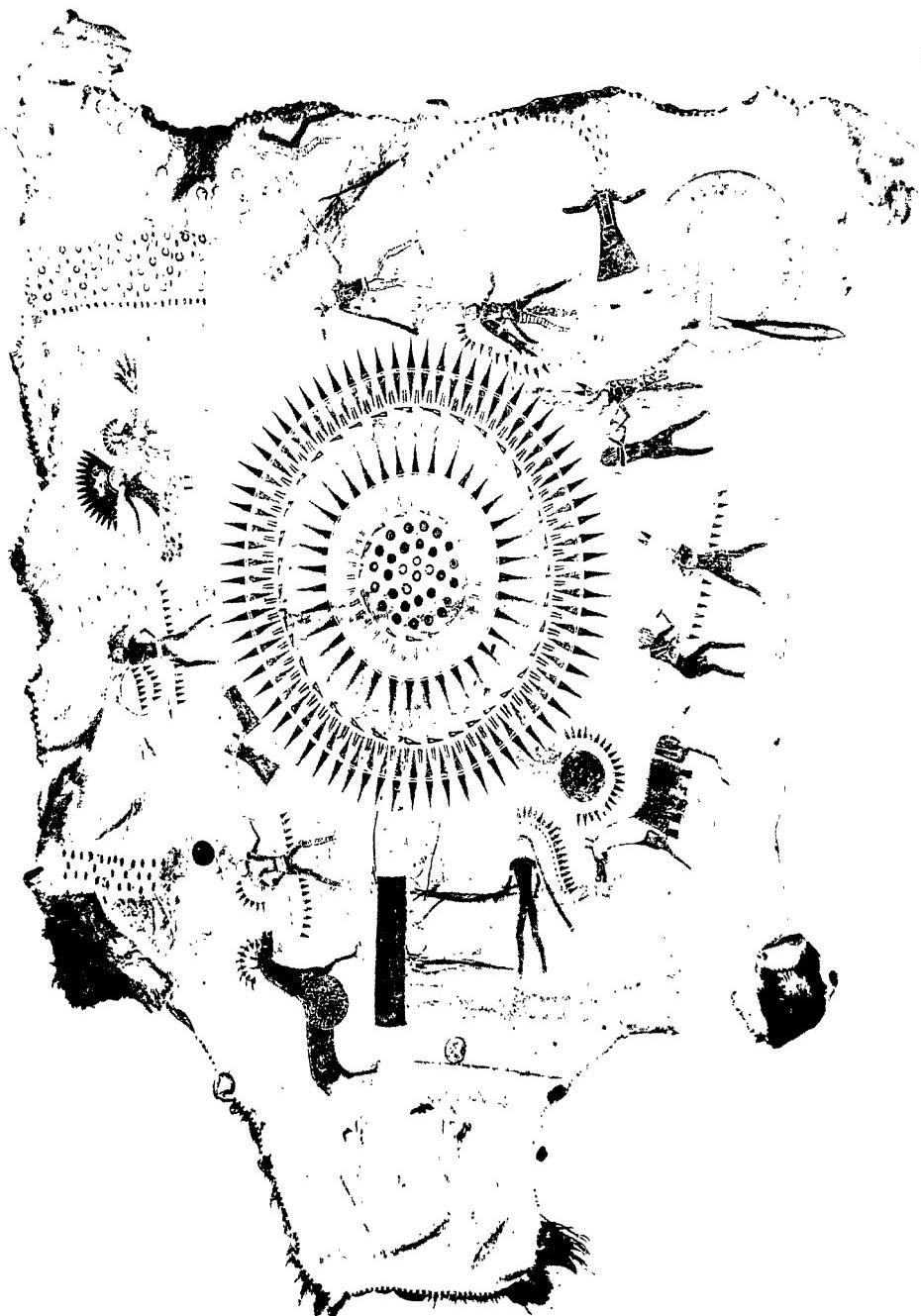




All writing originates in the desire to record and communicate events or conceptions. If we interpret this lifelike *painting from a cave of the Stone Age* as the expression of excitement over the killing of an animal, as a record of a successful hunting expedition, then it is an early form of 'writing' in the wider sense.



Markings of all kinds can display letter-like character without being genuine writing. Whether the *Stone Age pebbles* here reproduced are religious tokens, symbols, or have some other significance, the signs painted on them with the finger are not letters. Letters are only met with at a higher stage of civilization.



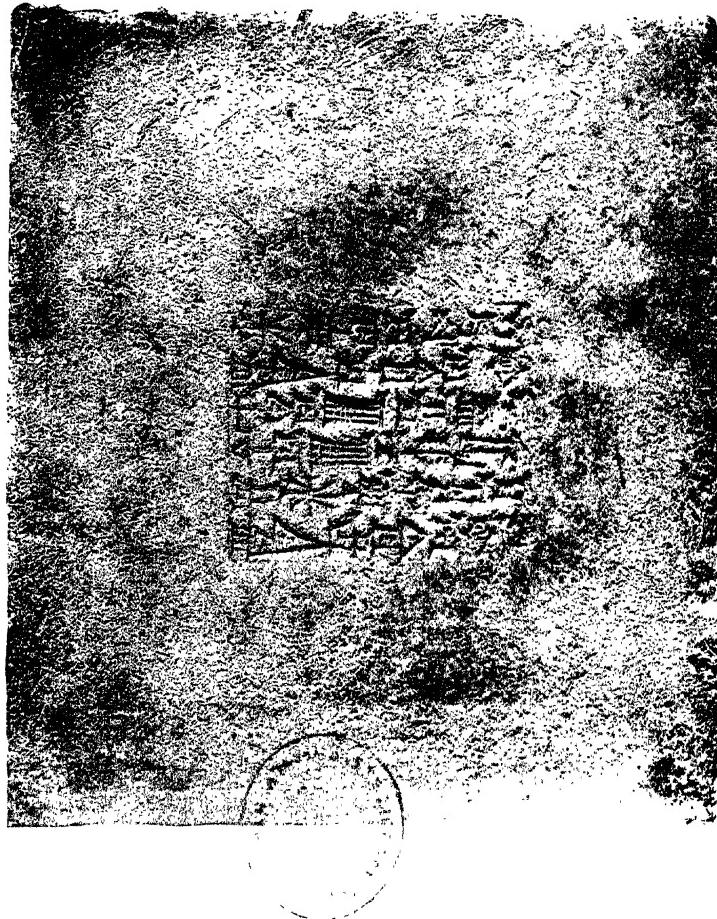
From the evolutionary point of view this *pictorial chronicle* of the *Crow Indians* of the last century still belongs to the Stone Age. It shows a succession of events, and by means of footprints and hoofmarks records the number of foes slain. The figures are however still not symbols for ideas, but mere copies from reality.



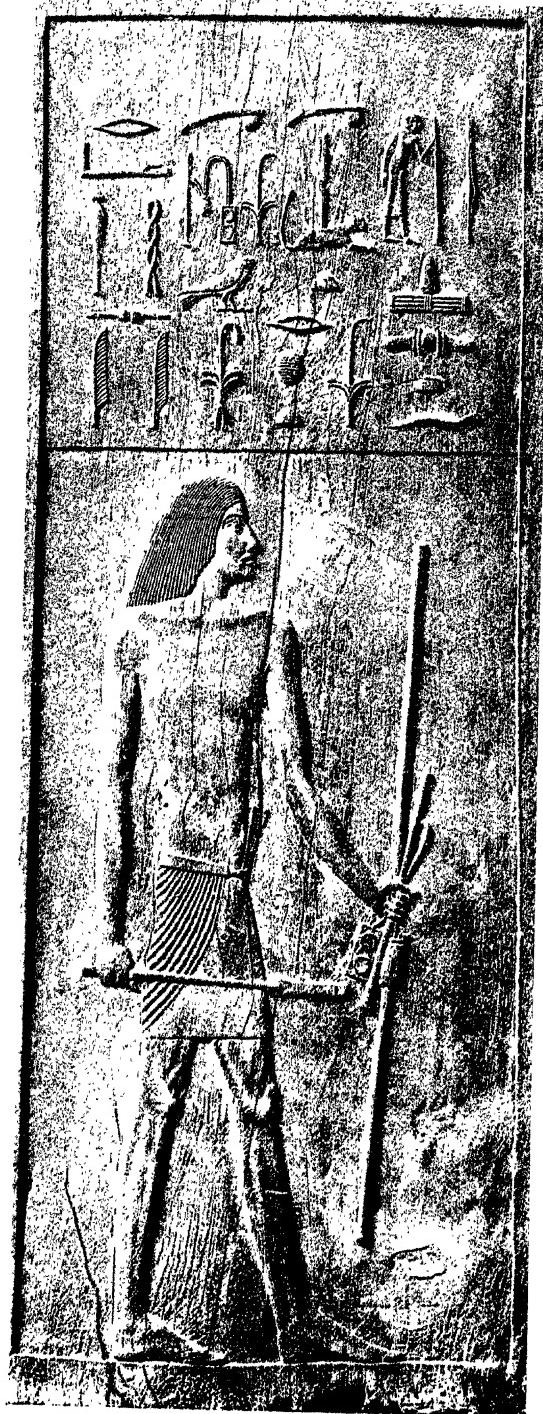
This comparatively highly developed *writing of the Mayas*, the inhabitants of ancient Mexico, displays mythological figures bearing numerical signs and accompanied by ideograms and series of numbers. Such characters as these could not be written in the modern sense of the word, but had to be laboriously drawn.



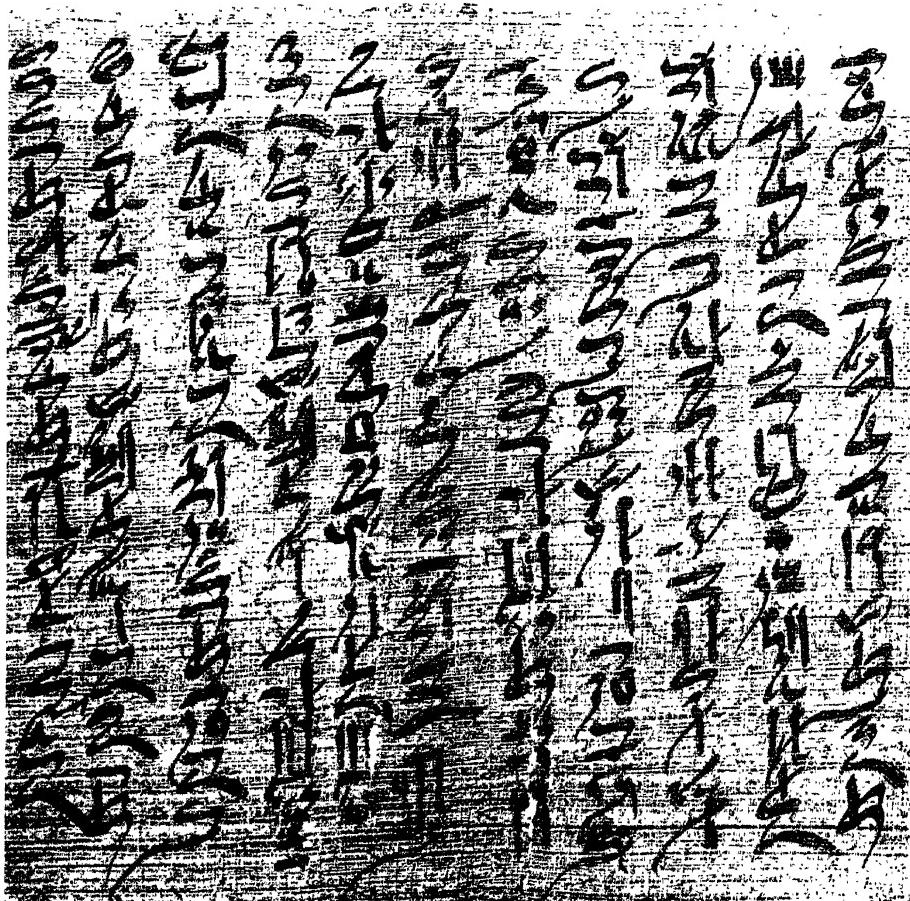
The *Cuneiform writing* of Mesopotamia owes its form to the material of the records, the moist clay of the soil, in which simple pictorial signs were impressed with sharp-edged writing-sticks. The Assyrians received this writing from the ancient inhabitants of the southern part of the land, the Sumerians.



Skilful hands could 'write' the simple Cuneiform signs far quicker than the complicated ideograms of the Mayas could be drawn. In order that it might be written still faster, it was turned round later on and laid on its left side. Several of the signs already represent simple sounds and syllables.



The *Hieroglyphics of the Ancient Egyptians*, a mainly ideographic writing, independent of Cuneiform and with occasional phonetic signs, were already in use three thousand years before our era. Most of the characters, although symbols, are clearly recognizable depictions of real objects, often executed with elaborate naturalism.



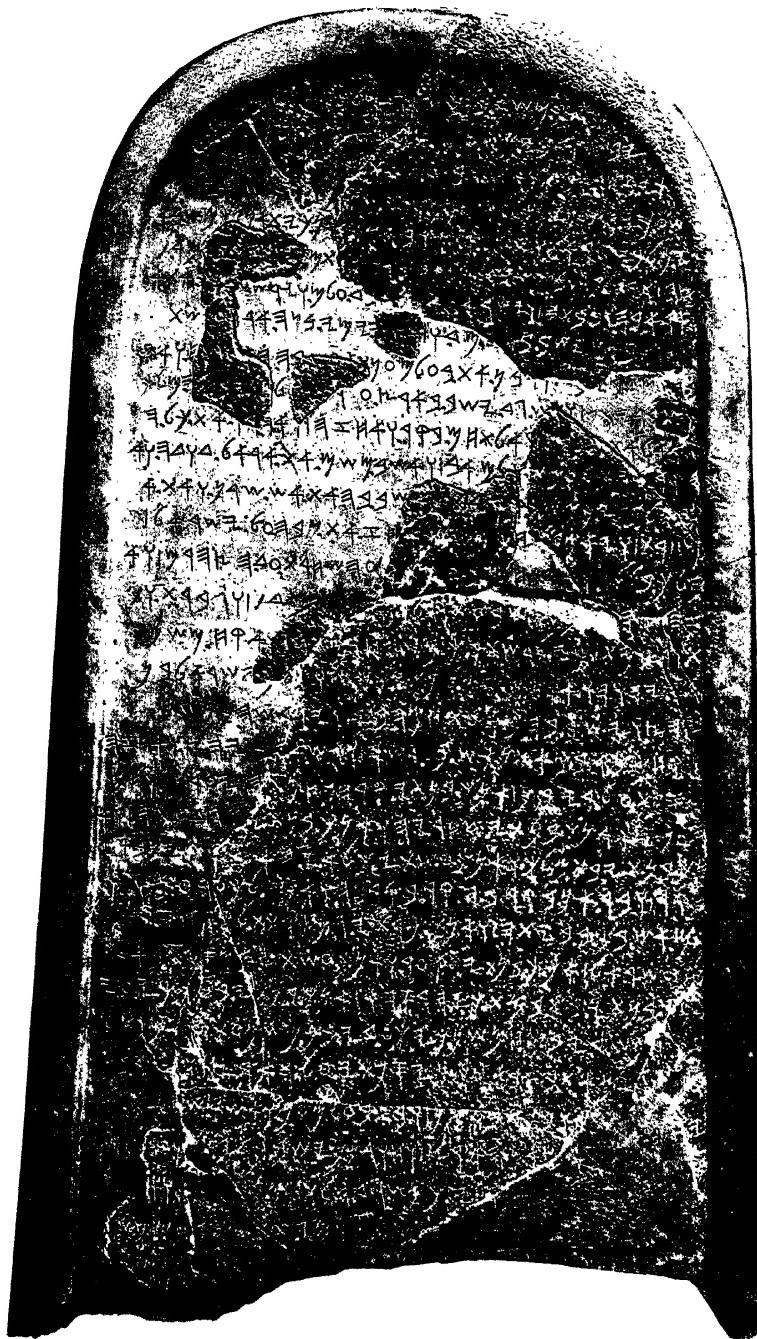
The Hieroglyphics on the preceding page are carved in relief on wood. On papyrus, the writing material of the ancient Egyptians, the reed pen produced a stroke like that of the broad nib, thus imposing a writable form on the characters. The very much abbreviated late form here reproduced is known as *Hieratic*.



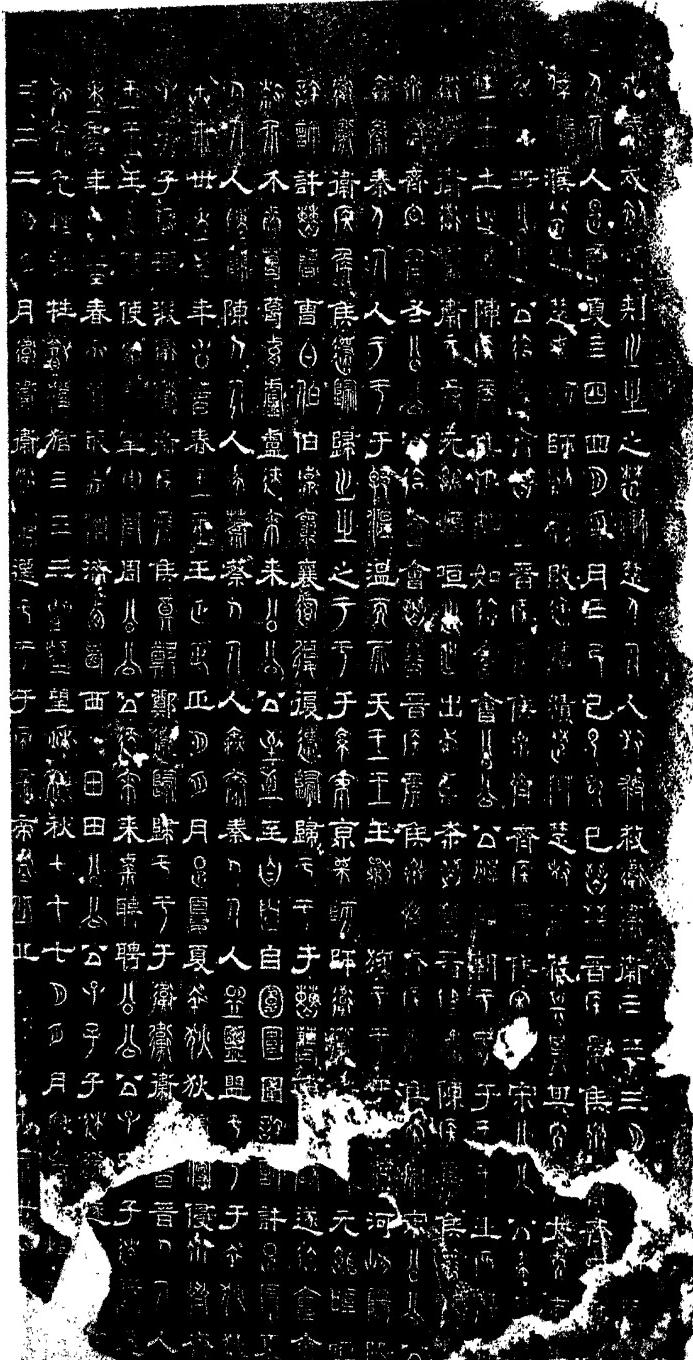
This trilingual tablet shows between the Hieroglyphics and the Greek translation the *Demotic writing*, an epistolary hand developed out of the Hieratic by rapid writing and considerable abbreviation, and hardly betraying any kinship to the distinct pictorial signs of its prototype.



Nearer to our cultural tradition is this still undeciphered, spirally arranged *Pictorial writing from Crete*.—If anybody were to represent the single sound 'B' by the picture 'Bread', because 'Bread' begins with 'B', that would be an example of the 'acrophonic principle', which inauguates the history of our phonetic symbols.



About 1200 B.C. the ancient *Phoenicians*, a trading people of the Mediterranean, following up the acrophonic principle, the way for which had already been paved by Cuneiform and Egyptian Hieroglyphics, devised consonantal *phonograms* from much curtailed earlier pictorial symbols; these form the roots of Greek writing and so of our own too.



Chinese writing is, like that of the Mayas and the ancient Egyptians, of ideographic origin. The invention and employment of the brush gave a characteristic brush-form to the pictures, which had at first been clearly recognizable and linear. The above inscription shows three stages in the evolution of the signs.

憲親時見在人羣

沙在東山託予雲

鵠坐焚香讀經書

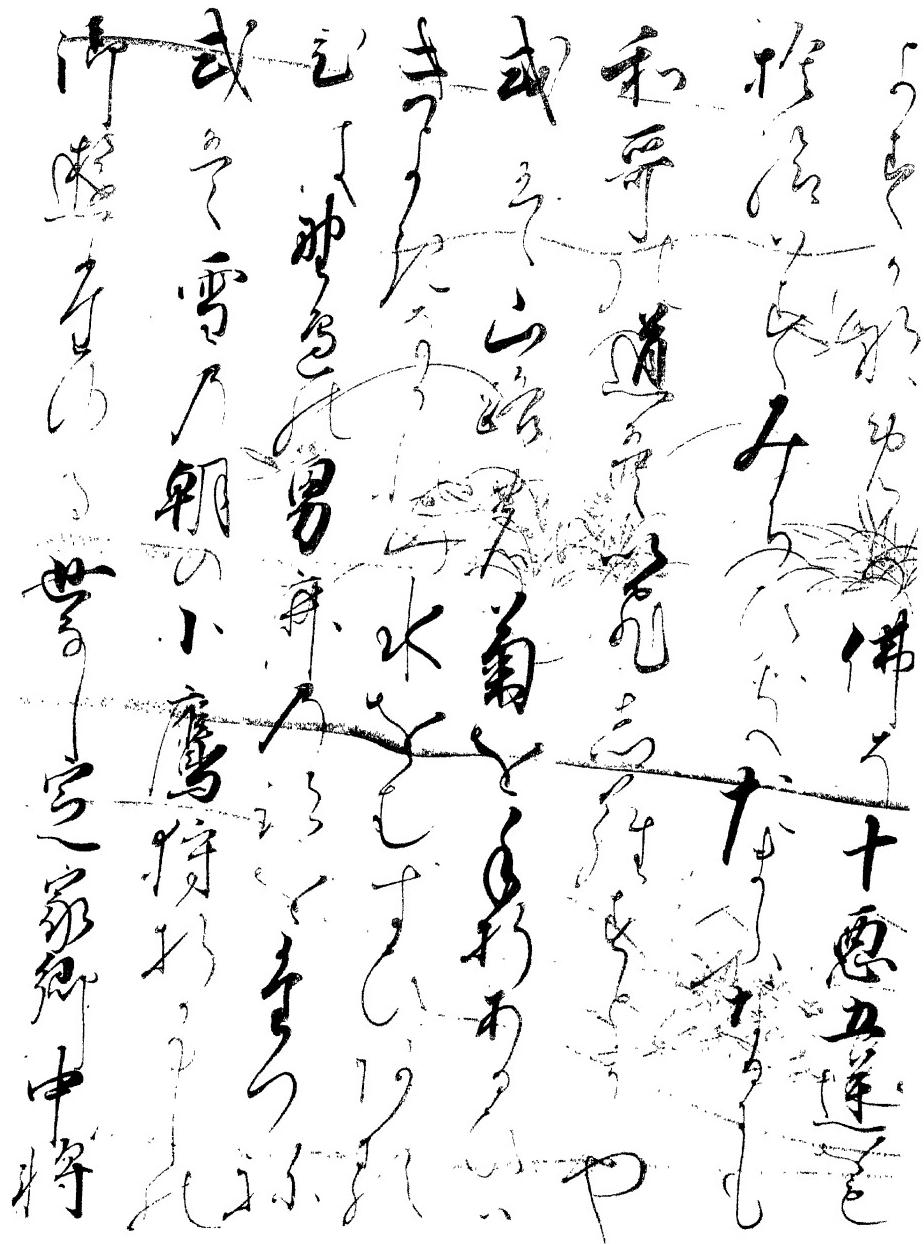
涼山古寺雪緣



The Chinese value the art of penmanship higher than any other nation. Poets and statesmen, even the Emperor himself, regarded it as one of their greatest honours to be masters of calligraphy. The present leaf from the album of an Emperor of the Sung Dynasty shows developed Chinese writing at its highest pitch of perfection.



*Japan* to begin with used only Chinese written characters and still makes occasional use of them nowadays, although as a rule pronouncing them quite differently. Again and again, as in this Japanese woodcut with Chinese signs, we are charmed by the perfect harmony between Far-Eastern writing and painting.



The *actual writing* of Japan is a phonetic system of signs for syllables, often interrupted however by Chinese ideograms. A master of calligraphy has in this scroll unified the so varied elements of Japanese handwriting with the inimitably light touch of his brush.

وَكُوْرٌ طَسْوَرٌ مَزْسِعَرٌ وَمَا  
سَدَهُ وَمَلْعَلْرُ لَلَّا وَدَ وَ  
حَلَّهُمْ خَوَّيْرٌ سَعَوْرَ فَمَا  
لَرْ فَسَهُمْ مَصْرَ لَلَّا وَفَوَرَ  
فَمَا الْمَوَرَ لَلَّا الْمَوَرَ لَلَّا  
لَأَوَلَهُ وَوَفَهُ لَهَالَّهُ  
لَلَّا لَهُ لَلَّا لَهُ لَهُ لَهُ لَهُ  
لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ

لطفه رفعت

سورة الحافظة

— 11 —

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How very differently the aspect of a script is determined by the broad reed pen is shown by

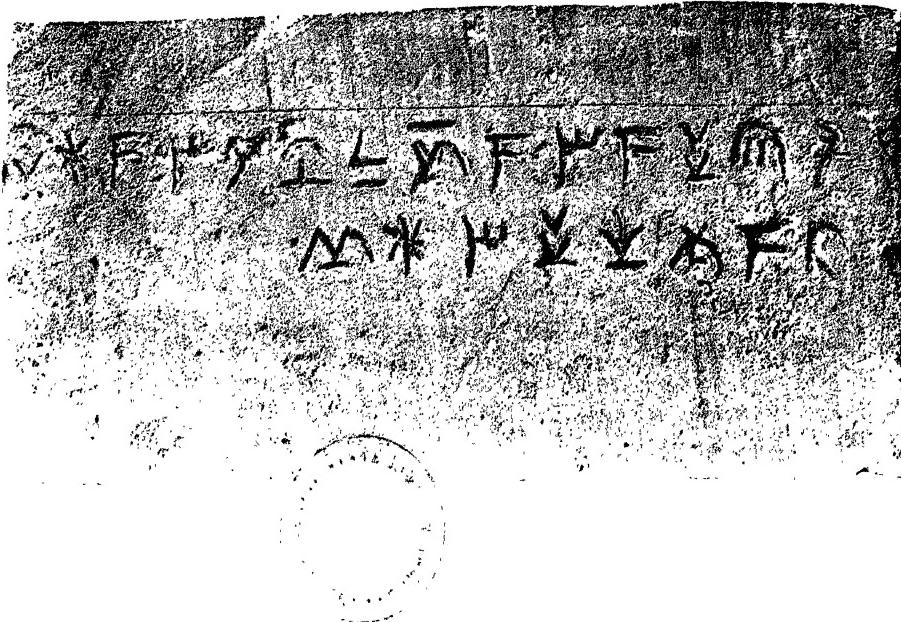
Early Arabian letters, known as *Kufi*. Their forms, running from right to left, interrupted by the chrome gilt marks dividing the sections, produce an impression of flatness, though all are written in perspective.

chromic gilt marks dividing the sentences, produce an impression of largeness on the vellum with contrasts of circles and right-angled and toothed figures.

11. Name all circles and right angled and isosceles figures.



As in China, so also in Persia the art of penmanship is held in high esteem. The elegant right-to-left *Taliq* writing of this beautiful book-page, written with a broad reed pen, was developed out of the old Arabian Kufi writing. It is less monumental, but more easy to write and read.



This *Cyprian writing*, a fairly abstract syllabic script, belongs to the immediate predecessors of pure phonetic letters. It is perhaps derived from Cretan models. The writing in our reproduction runs from right to left, while other specimens are written alternately from right to left and vice versa.

ΚΟΣΕΙΓΑ  
ΙΗ ΕΡΕΑΝ Η ΕΑ  
ΑΓΕΝΑΙΟΝ Η Α  
ΑΙΚΑΙΤΩΝ Η ΕΡΟΝ ΟΥΡΟ  
ΕΙ ΑΠΟΜΙΟΟ ΣΑΙ ΔΕΤΟ ΖΠΟ ΕΤΑΣΕΤ ΠΙΤ  
ΛΕΟΝΤΙΔΟΣ ΠΡΥΤΑΝΕΙ ΑΞΦΕΡΕΝ ΔΕΤ  
Η ΙΗ ΕΡΕΑΝ ΠΡΕΝΤΕΥ ΟΝΤΑ ΔΡΑΧ ΜΑΣ ΚΑΙ  
ΓΑΣ ΚΡΕ ΛΕ ΚΑΙ ΤΑ ΔΕ ΡΙ ΜΑ ΤΑ ΦΕ ΡΕ Ν ΟΝ ΔΕ  
ΑΙΚΑΙ ΣΙΚ ΡΑ ΤΕ ΖΣΥ Λ Λ ΡΑ ΦΣΕ Ι ΚΑΙ Β  
ΜΟΝ ΛΙΟ Ι Ν ΟΝ  
Ι Ε Σ Τ Ι Α Ι Ο Σ Ζ Ε Ι Π Ρ Τ Ρ Ε Σ Α Ν Δ Α Σ Ε Ν Η  
Λ Ε Λ Β Ο Ε Σ Τ Ο Υ Τ Ζ Δ Μ Ε Τ Ζ Ζ Ζ Ζ Ζ Ζ Ζ Ζ  
Ζ Ζ

The ancient *Greeks* took over the principle and most of the fundamental forms of their writing from the Phoenicians. They knew how to arrange it in a harmonious order, the eminently clear geometricality of which mirrors the Greek Archaic Style. The fully developed writing of the Greeks, like ours, runs from left to right.

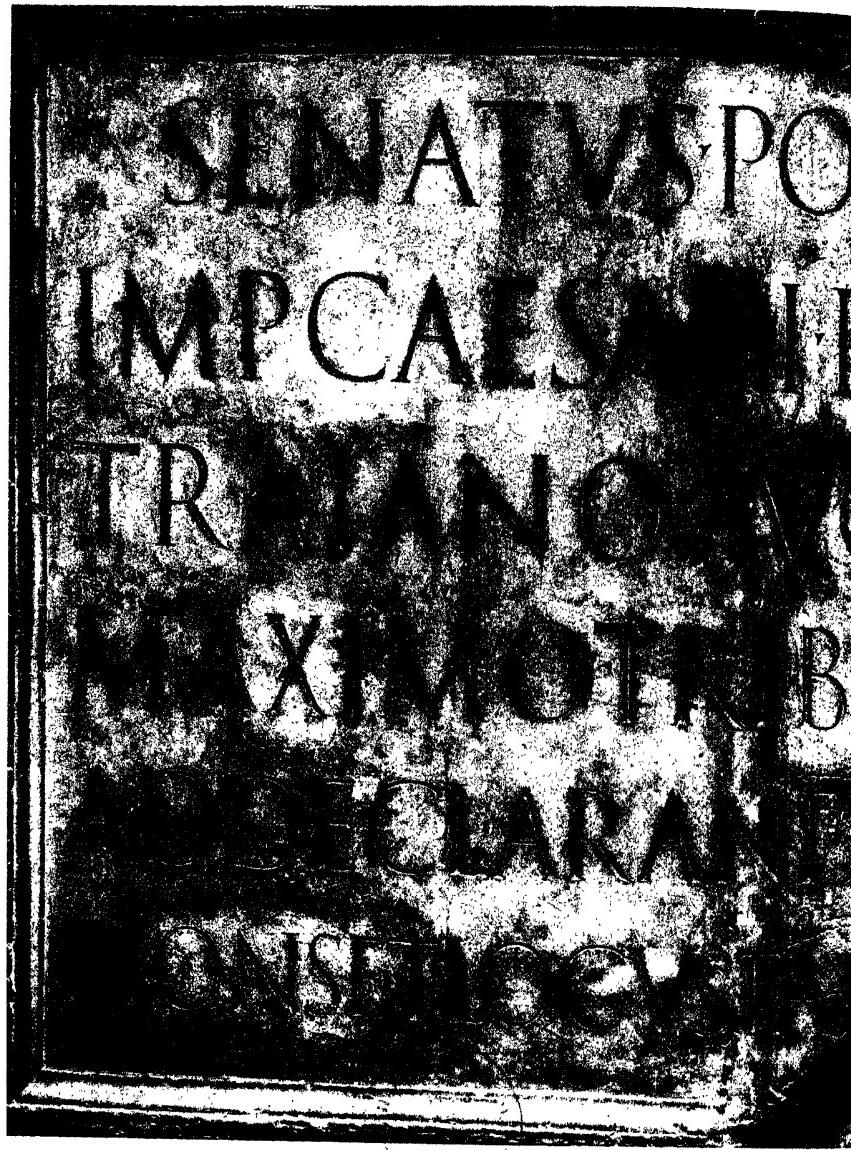
της αρχαίας γραπτής

ΝΙΤΕΛΥΓΡΑΙ	ΧΕΙΡΑΓΓΕΙΝΟΝ ΠΡΟΔΥΓΑ ΙΠΠΟΚΤΕΙΔΕΝΟΤ ΤΗΚΝΑΣΤΕΤΑΝ ΙΩΛΤΕΣΔΕ ΠΑΡΦΡΟΝΟΣ ΕΙΝΔΕΓΙΝ ΘΤΙΣΔΕΤΟΙ ΕΙΚΟΤΙΒΟΤ ΛΣΤΥΓΡΑΣ ΦΟΙΝΙΚΟΤΡΙΧΑΣ
ΤΕΙΝ ΔΑΡΚΑΝ	ΘΗΡΟΣ ΚΟΠΟΙΣ ΕΥΧΟΜΕΝΟΥΠΙΘΟΤΕΡΕΣ ΠΑΣΕΝ ΚΑΛΥΚΟΙ ΤΗΦΧένοτυ ΚΟΥΡΔΙΑΝΙΔΑΝΑΙΗ ΓΚΑΔΑΤΙΚΑ ΣΩΤΙΜΕΝΟΙ ΒΥΛΗΟΝΤΑΡΡΥΧΟΝ ΧΙΡΗΝΟΝΤΕΜΙΝΑΙΜΑΤΙΜΗΛΗΝ ΚΛΙΧΟΡΟΤΕΙΣΤΑΝ ΓΥΝΑΚΟΝ
ΙΑΙΤ	ΕΝΘΕΝ ΚΛΙΔΗΡΗ ΦΙΛΟΙ ΔΙΑΦΕΞΙΝ ΙΠΠΟΤΡΟΦΟΝ ΠΟΝΝΑΧΗΟΙ ΕΠΕΞΕΤΗΝ ΒΤΤΥΧΑΙ ΝΑΕΙΣΜΕΤΑΠΟΝΤΙΟΝ ΧΡΤΣΕΔΑΣ ΕΠΟΙΗΔΩΝ
ΟΠΖ	ΔΙΟΣΤΕΤΕΟΙ ΤΜΕΡΩΝ ΚΑΣΑΝ ΠΑΡΤΥΔΙΟΝ ΠΡΟΟ ΝΟΙΕΣ ΣΑΜΕΝΟΙ ΠΡΙΑΜΟΙ ΕΠΙΧΡΩΝΟΝ ΒΟΥΛΑΙΣ ΕΒΕΝΗ ΜΑΚΑΥΝ ΠΕΡΣΑΝ ΠΟΛΙΝ ΕΥΚΤΙΜΕΝΑΗ ΧΑΛΚΟΒΙΡΑΚΟΝ ΜΕΤΑΤΡΗΔΗΝΑΚΝΑ ΟΣΤΙΓΡΕΧ ΗΦΡΕΝΑΕΤ ΡΗΦΕΙΣ ΤΝΑΠΑΝΤΙΧΡΩΝΟΙ ΜΤΥΡΑΣ ΔΛΚΑΣ ΔΧΝΗΝ
ΤΙΓΡΑ	ΣΙΓΕΙ ΚΥΒΕΡΝΗΤΑΣ ΙΟΦΙΓ ΤΗ ΝΟΒΗΑ ΓΕΤΤΥΤΗΝ ΚΛΕΙΟΙ ΝΥΧ ΦΙΕΓ ΝΑΣΔΗΤΕΡΕΔ ΕΙΔΗΠΟΤΕ ΚΝΙΠΑΡΟΙΣ ΕΓΓΡΑΒΩΝ ΣΙΝΙΟΣ ΕΙΗ ΕΠΟΤΗΙ ΔΗΜΟΚΟ ΝΑΣΟΝ ΑΓΓΙΝΑ ΔΠΑΓΧΙ ΕΛΘΟΝΤΑ ΚΟΙΗΗΙ ΔΙΕΦΔΑΤΗΝΑ ΤΑΝΤΕΝ ΝΕΗΙ ΔΙΓΤΑΝΚΕΡΗ ΣΤΗΝ ΟΔΟΝ
ΤΑΣΡΗΤΑΝ ΝΗΗΝΗ ΠΗΗΝΗ ΝΗΗ	
ΤΗΕ ΧΗΗΗ	

The ancient Greeks wrote their books and documents on papyrus. With their reed pen they developed a flowing Majuscule writing (as writing in capitals only, without small letters, is called). The graceful forms of the column here reproduced fascinate us by the contrasted widths of the *II*, *N*, *M*, and the *O*, *E*, *P*.



Everyday notes were taken down on wooden tablets coated with wax. In our specimen a teacher has traced a proverb with his metal style for a pupil to copy. The writing already shows tendencies to upward and downward lengthening of certain strokes, precursors of the Greek small alphabet.



The letters of the *Old Roman Inscriptions*, the unsurpassed models of our modern letters, display, when compared with their Greek prototypes, emphatic, bold outlines, which bear witness to a highly developed sense for line and rhythm—symbols of the power and firmness of the Roman Empire.

23

PROQVASCVRAMCIYNIENENAK  
ANIMARTISQ'DOLOSETDVLCIA  
NECHAODENSOSDIVVMNVM  
MINEQVOCAPTAEDVMFUSIM  
DVVNTITERVMMATERNASIN  
VSARISTAEIVITREISQ' SEDIL  
IPVERESEDANTEALIASARET  
PICIENSSVMMMAFLAVUMCAT  
OCVLOGEMUTVNONERUSTR  
NESORORIPS ETIBITVAMAX  
ISARISTAEVSPENEIGENITOR  
ACRIMANSETTECRVDELEMNA  
PERCVSSANOVAMENTEMFO  
SEDVADNOSFASTILLIMINA  
ETAFITSIMVLALTAVBETMAG  
NAQVAVVENISGRESSV  
TAINNONISFACIEMCVM

The form of the lettering known as *Capitalis* reproduced on the opposite page is due in part to the chisel, above all, however, to a flat brush, with which the characters were 'traced' on the stone. The corresponding book hand, known as *Quadrata*, displays pen forms of great dignity, which can only be written slowly.

TUNDIT FONICULIS UNTAUGACIBUS  
 illicet GRACILIBALSAMASURCYLO  
 DESUDAT ALIUNTRARAQUE CINNAMBA  
 SIRANT ET FOLIUM FONTE QUOD ABDITO  
 IRAE LAMBENS FLUUIUS PORTAT IN EXITUM  
 Felices ANIMA PERATA PER KERIDA  
 CONCENTU PARILESSU AVES SONANTIBUS  
 KYMNORUM MODULIS DULCE CANIT MELOS  
 CALCANTE PEDIBUS LILIACANDIDIS  
 SUNET SPIRITIBUS SSAE PENOCENTIBUS  
 PONARUM CELEBRE SSUBSTYGHERIAE  
 illanoctes SACERQUARE DIUITIEUS  
 STAGNIS ADOPTEROSE XACKERI ITICIS  
 NONSICUT TENEBRAS DEACE TULGIDA  
 SURGEN SOCEANOLUET RIN BUII  
 ETERRIS DOMINI DECUCET RISTIBUS  
 MORSOLINO YUM RESTITUENS DIEM  
 MARCENT SUPPLICIIS TARTARAMITIBUS  
 EXULATI QUESUICARCI RISO TIO  
 UMBRAUM POPULUS LIBERABIGNIBUS

How considerable a part the instrument used plays in determining the forms of lettering is shown even more clearly by *Rustics*, a contemporary book hand, written somewhat more rapidly than Quadrata with a broad reed pen on parchment. There are still no spaces between the words and no punctuation marks. These only emerge in the seventh century.

For letters and documents the Ancient Romans also made use of the papyrus, taken over from Egypt, on which the slightly slanting *Early Roman Cursive* was written at a considerable speed with a shredded reed. Some of the letters show ascending and descending strokes.

INDIVIDUA XERITATIS  
 ET CONCORDIA DE CEM  
 DOMINICAPACETENI  
 ISTIS ET EXEMPLUM CE  
 TERIS DILECTIONIS ET PA  
 CIENS ET RONIBERETE  
 CISTIS UTECELESIXUE  
 RITAS EUANDEHESA  
 CRAMENITIUTRAG  
 ANOBISTENEXXUR  
 UESTKOTTHACON  
 SEKSENALCURIUBO  
 NECTENKETURNEC  
 CONFESSORES XEM  
 ROKISDUCESFIEREN  
 QUIUITTISETHONO  
 KISAUCTORESLAUDA  
 BILES EXITISSENT  
 Uiderint quantum uo  
 bis et ceteris xulen  
 tur uel quantum a  
 put se ipsos in culi  
 glori entur e come

ET GRATULARI SXTIS UO  
 BIS ET PLUS CETERIS CLO  
 RIARI IN HAC UESTRA  
 PACIFICARE REGRESSIONE  
 ET EXXITATE CONFITE  
 OR SIMPLICITER ENIM  
 QUID IN MEACORDEFU  
 ERIT DE BETIS AUDIRE  
 Jolebam uue hec en  
 TEKETEXA XUNTER AN  
 OEBXR QUOD DEISCO  
 MUNICARE RONOPAS  
 SEM QUOSSE MELDI  
 LICERECOEPISSE POS  
 TEA QUAM MUOS DEC AR  
 CEKERE PRODEUNTES  
 SCHISMATICUS ETHE  
 RETICUS EKOREXCE  
 PIS SICRES EKATQUS  
 UESTRA GLORIA IN WAR  
 CEREMREMANSISSEI  
 ILLICENIM RESEDIS  
 SE UESTRI NOMINIS

*Uncials*, the Early Christian book-script, take a number of these originally in the main accidental excrescences of several letters (D, H, L upwards, F, G, P, Q downwards) and make necessary constituent parts of the letters out of them. The outline of the words is thus accentuated and the writing becomes in a certain sense more readable.

QUANTO MAGIS PATER C  
INCÆLIS EST DABIT BO

Liii            BUSSE.

v OMNIA ERGO QUAE CUC

TIS UT FACIANTUOBIS H  
ET UOS FACITE EIS HÆ

lv            Lex et prophetæ

v INTRATE PER ANGUSTAM

QDIX LATA PORTA ET SPA

QDIX DUCIT AD PERDI

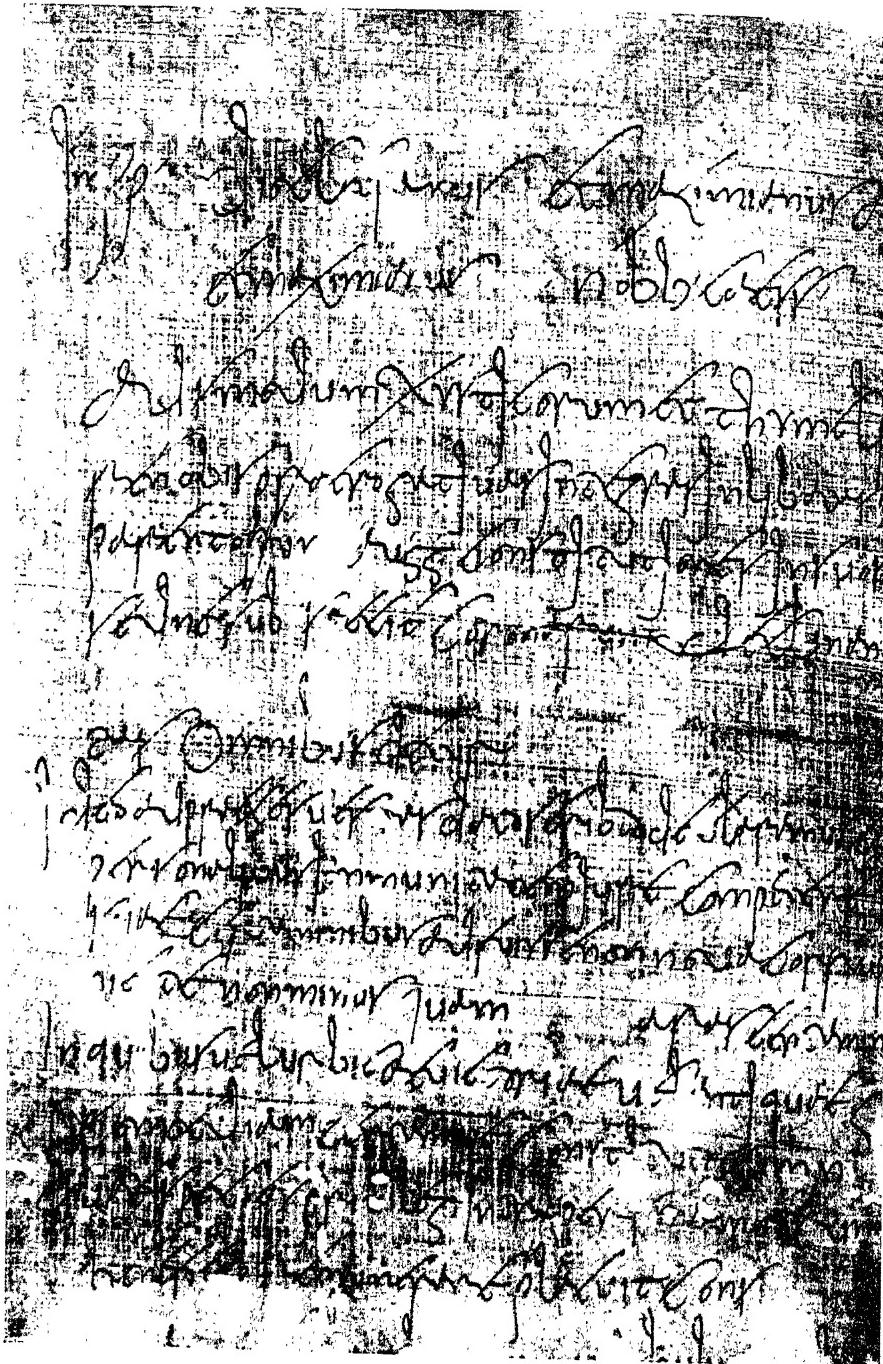
MULTI SINT QUI INTRA

QDIX ANGUSTA PORTA E

QDIX DUCIT AD VITAM

lvi            qui incendiunt ea

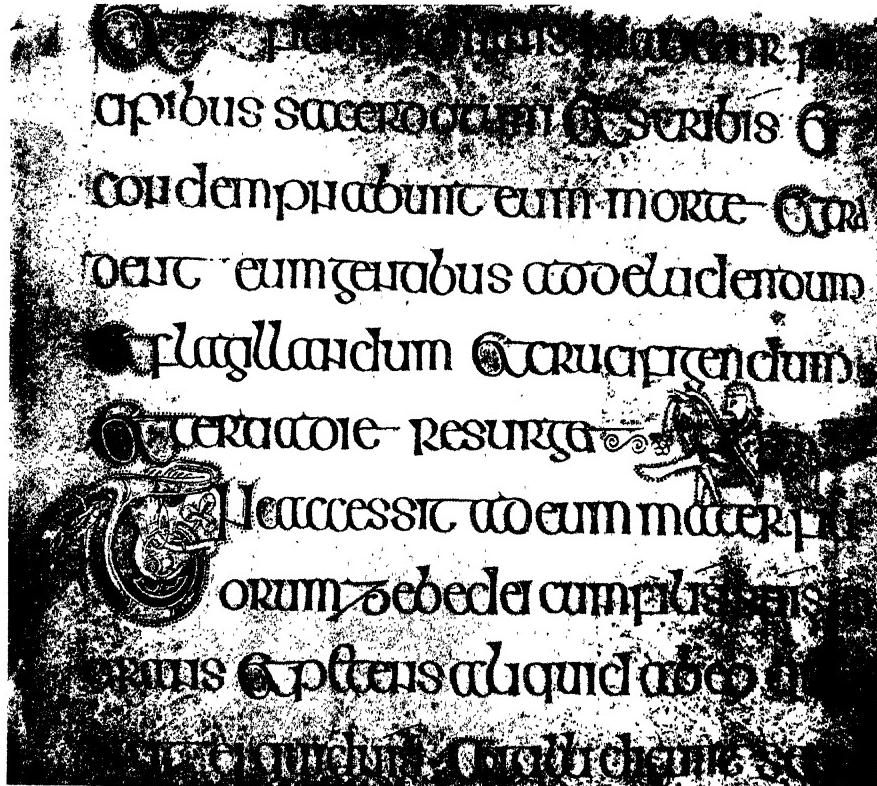
Although this large, stately hand, also *Uncials*, but written with the pen held in a different, more difficult way, belongs only to the eighth century, we introduce it here as a specially well formed variant. Characteristic is the fondness for broad curves, especially in the letters D, E, H, U and M.



The lengthened upward and downward strokes of the Uncials are developed in a still more lively way in *Later Roman Cursive*, the semi-formal hand of later Roman days. We can already recognize the modern forms of the n and m. Other characters in this handwriting, although it is not very easily legible for us, pave the way for the formation of small letters.

NON IN EALI, QUOS IDEI PROTECTU, HIRIPIM DICTIR.  
EUANGELI ORUM TECUM HERETICEL UCTANTIS, ET  
DIRI PROFERNI NON EMENDIDICENTIR. HAEC CERTAUTEM  
UITUAE TERNA UT COGNOSCANT TEROLUM UERUM  
DM, ET QUEMMI RITI IHM XPM. QUAE ROQUIDIT  
QUODREN RUM MOVEAT NE UERUND XPRIS; NON  
ENIM HABET NUNC QUIDDEX PRO CREDERE. SIGNIFI  
CATIO ALIQUAM ALIQUITIE ET DEMONITRET. NON HA  
BERQUIS CQUAM PRAETER QUAM MIHIM XPM. NON FILIUS.  
HOMINIRUT DERERO LET DICERE. NON FILIUM DIDIUT PRO  
SITER EI DERE URITUM MERT. NON DEDENTEM  
PANEM UI UUM DECAE LR. QUOD CUM MULBORUM RUM  
DULO DERE FREQUENTARRET DICENR TEROLUM UERUM  
DM ET QUE IMI RITI IHM XPM OMNEM PRÆ NOMI  
NUM ECOSMOM IN NUM UEL NATURALUM UEL ADRUM P  
TORUM CON RUETUDINEM PRAETERMIT. UTCUM  
CONFITENDUR ROLU RUE RUND FRET XPRIS HIR. AETER NI  
TATEM PRAETURENT. SIN DUBIO IN EAU HIR XPR  
RET RISIFICATIONE QUAD FRET. SED FORTE QUOD  
ALTEROLUM. COMMUNIONEM ATQUE UNITATEM RU  
STANDO REPARAT. SEPARETRANE RINON AD QUOD  
ALTEROLUM UERUM MDM. CONTINUORUBIECIT. ET QUE  
MINITU IHM XPM. ET REN RUM AUDIENTI RINTERROGO  
QUID CREDENDUR SIT HIR XPR. CUM AD ID QUOD PATER  
ROLU DRUERUR CREDENDUR SIT. CREDENDURET XPR  
ET. SED ROLU FORTE PATER DRUERUR XPO NON RE  
QUIRIT UTDRI. NON RELIQN QUAT PLANE RIUNUR DR  
PATER XPO NON REQUIRIT UTDRI. QUOD RIUNUR  
DR PATER XPO NON ADIMIT UTU RIUNUR DRI. ITAROLY  
DR PATER UERUR XPO IHU NON AUFERT UTDRI UERYR.

*Half-Uncials* remind us of small letters rather than of capitals. With their new forms of closed a, of b, d, of closed e and of r they constitute the last forerunners of the Minuscules or small-letter hand. The words are, as in all writing hitherto, not separated, or very seldom so.



The classical variant of the Half-Uncials, and indeed one of the most beautiful European book-scripts altogether, is the *Irish-Anglo-Saxon Round Hand*, as it was developed by the monks of England and Ireland about the eighth century. The upper finishing strokes of l, b, d and i, n, m, u are largely and carefully treated.



The imagination of the Irish monks reveals itself most strikingly in the decorative pages of the Book of Kells and of the *Lindisfarne Gospels*. Wilful transformations of the letters combine with the Irish band-and-dot ornamentation and with the strange richness of the colouring to produce a total effect of magical magnificence.

Et quod quicquid ipsi sicut uide Liepates qui primi nos hominibus diligimus  
 quicquid agnoscimus et uel unum hominum aliud habet ipsi p[ro]fessione  
 uerbi p[ro]fessionis sicut dicitur in libro de uerbi p[ro]fessione. Et dicitur in libro de uerbi p[ro]fessione  
 merita de eiusdem; quicquid sine illius p[ro]fessione non habet uirginem  
 p[ro]fessionem p[ro]fessionem uerbi molinie p[ro]fessionem uerbi molinie. ut si dicitur illius  
 hominibus uerbi molinie; Et quicquid ab eis sicut dicitur nos et immortales  
 apostolus dicit, p[ro]fessione p[ro]fessione p[ro]fessione. Et dicitur. Et dicitur  
 bonorum omnium est Liepates, Eundem similiter dicit quod  
 quicquid quicquid est est p[ro]fessione. Et dicitur. Et dicitur  
 tib[us] p[ro]fessione sunt die p[ro]fessione uiuere non sufficit omnis eius pulchritudo  
 meritis est, Ita ut quilibet expienuis si p[ro]fessione dicit  
 item quicquid in semper habet omnes p[ro]fessione. Et dicitur. Et dicitur  
 p[ro]fessione p[ro]fessione p[ro]fessione p[ro]fessione p[ro]fessione p[ro]fessione  
 noluerit sine illis fructibus p[ro]fessione p[ro]fessione.  
 Ut hec uerbi Liepates. In eundem p[ro]fessione. In prope  
 ficiens p[ro]fessione. In duplissimis p[ro]fessionibus. In bonis  
 p[ro]fessionibus hiliegis. In dampnacione acutissime. In expi-  
 ssione dulcissime. In aer solis p[ro]fessione. In aer  
 insidie in nocte. In aer in quiete ergo dicitur.

This Merovingian writing is one of the many idiosyncratic national hands of the eighth century, all of which share the common characteristic of poor legibility, owing to the fundamental forms of many important letters being distorted. These deficiencies necessitated a radical reform of writing towards the end of the eighth century.

et gloria eorum. Et dixit illi; haec tibi omnia dabo si  
cadens adoraueris me. Tunc dicite ih̄s, Uade satanas  
scriptum ē enim, Dñm dñm tuum adorabis. Et illi soli  
seruies;

Tunc reliquum diabolus. Et ecce angeli accesserunt  
et ministrabant ei;

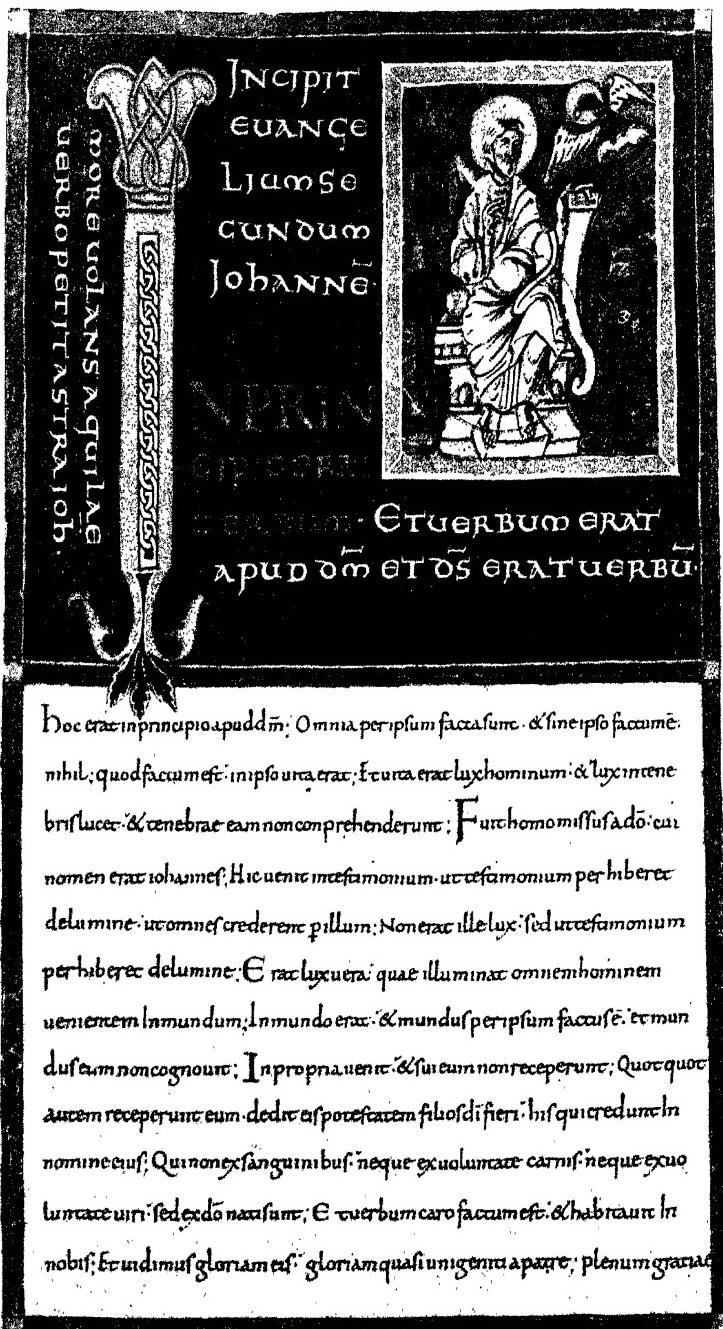
Cum autem audisset ih̄s quod ioh̄n  
nes traditus esset secessit in galileam.

Etrelictaciuuitatenazareth uenit et habitauit in caphar  
naum maritimam in finib; zabulon et neptahalim ut  
adimpleretur quoddictum ē per esaiā prophetam;  
terra zabulon et terra neptahalim. uiamaris trans  
iordanem galileae. Gentium populus quis edebat in te  
nebris lucem uidit magnam. Et sedentibus in regio  
ne umbrae mortis lux orta ē eis;

E xinde coepit ih̄s praedicare et dicere; paenitentiam  
agit appropinquauit enim regnum caelorum; Ambu  
lans autem iuxtamare galileae uidit duos fratres; srmo  
nem qui vocatur petrus. et andream fratrem eius mit  
tentem reteinmare. Erant enim pescatores;

E t aut illis, uenite posseme. Et faciam uos pescatores fieri

In the monastic schools of Tours and St. Gall the Irish-Anglo-Saxon Half-Uncials were adopted as models and a new style of writing was evolved, the *Minuscules*. This new style of writing, the proto-type of our modern letters, is known as *Carolingian Minuscules*, because it was developed in the days of Charlemagne.



It exhibits clearly defined ascending and descending strokes, distinctly differentiated particular letters, and thanks to the improved way of holding the pen it can be written quickly and with ease. In the fifteenth century it was again chosen as a model by the Humanists, and thus once and for all became the primal form of our printing types.



IN PRINCIPIO Iohannes.

# IN PRINCIPIO

ERAT VERBVM

ET VERBVM ERAT

& PUD DEVA. ET DEVS ERAT

VERBUM. HOC QAT IN PRINCIPI

O APUD DM. OMNIA P IPSUM

FACTA SUNT. & SINCE IPSE FACTUM

EST NIBIL. QUOD FACTUM EST.

IN IPSE VITA QAT. ET VITA

ERAT LUX HOMINUM. & LUX IN

TENEbris LUX. & TENEBRÆ CAM

NON COMPREHENDUNT. FUIT

HOMO MISSUS A DCO. CUM NOMEN

QAT IOHS. HIE UONIT IN TESTI

MONIUM UT TESTIMONIUM PGHI

The words are now always separated. The new Minuscules remained for centuries the leading European book-script. Only in the twelfth century is a tendency towards lateral condensation to be observed, which in smaller hands is due perhaps in part to quicker writing, on the whole however to a revolution in style.



n diebus unius iudicis quando  
 iudices preterant: facta est fa-  
 mes in terra. Abiit ergo homode  
 bethleem iuda ut peregrina-  
 tur in regione moabitide:  
 cum uxore sua. et duobus libe-  
 ris. Ipse uocabatur belymelech  
 uxor eius noemi: e duobus fi-  
 liis. alter in aalon. alter dicitur  
 eion ephrathei de bethleem iu-  
 da. Ingressaque regionem mo-  
 abitudem: morabantur ibi.  
 Et mortuus est belymelech ma-  
 tris noemi: remansitque ipsa

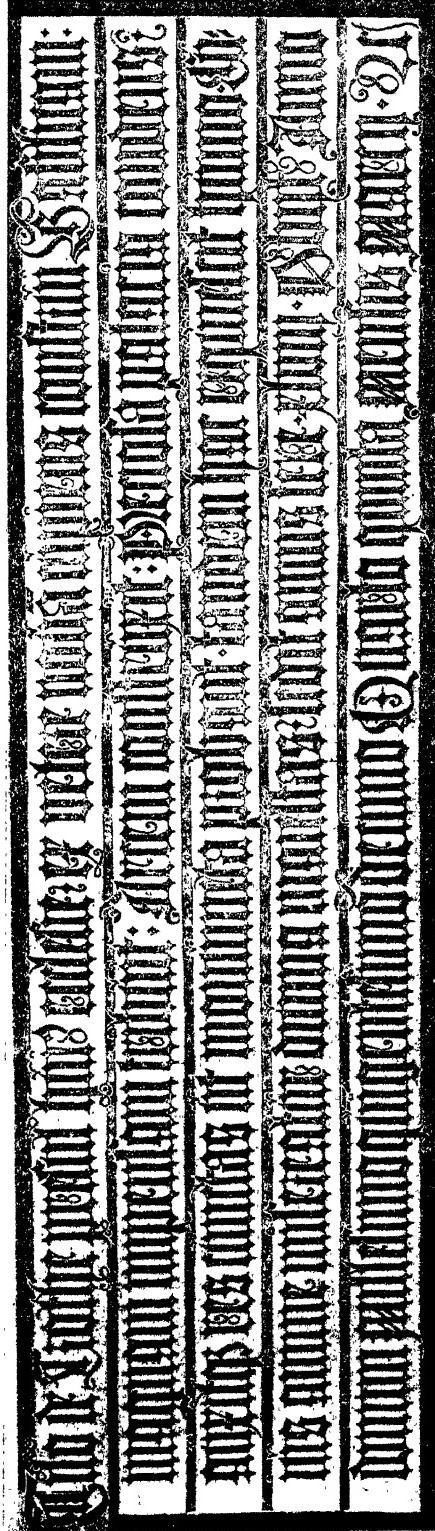
In the thirteenth century this condensation led to a slight change in the form of the hitherto round letters, such as e, o, b, q. The heads of m, n, u and i, j, r and p undergo an emphatic thickening and assume a lozenge-like shape. Thence this *Early Gothic Hand* produces a darker effect than its pre-  
 cessors.

Der Herr der Schloss auf Ebro Burgmeister und sein Sohn allein son die Szen  
brief schreien oder hören lassen das kann weg und mißheller geworden. Der Offizier muß  
und sein Convent dann davon zu dem ziemlich lange im dämmrigen Zelt und Gemahnen  
nun auszusieben ein Lied zum Frieden und sein waffen zum Frieden beobachtet in den anderen oben  
habe. Son möglich so allen amüsiert zu den annehmen der ausgezeichneten Frauern die hier vor den ersten Linien  
habe. die erwartet an die eine vorgeführte mißliche gezeigt was und auch den großen hant befiehlt mich  
sich entfernen fand; ja der vorwiegendene waffter zu auf sich in einem schönen nicht man zweite füge nicht  
nicht für den Krieg der Zweck und die waffen pfeiften ich und da auch des Pfeilen entzweie füllte nicht man zweite  
für der Krieg für durch daß er waffen zußt der die flieger zur agli zu allen wurden aber und zwanzig  
fliegen und für uns folgten die zweite des von Reis. Da durch aufgezogen und da auch des Pfeilen trichter füllte  
nicht man zweitengang fliege lange für und man Sie e genommen weil beide auf den Krieg den auf Pfeilen  
und von bestens daß gespielt zu pfeile und auch lange hant erwann keine oder auf Sie vier gespielt ein paar  
wollen von Sie of Reis keiner mehr gewinnen und gewandert und durch Sie har wurde zwischen Sie und  
wieder. Da man zweitene breiten auf beide durch beide viele leere unter diese wunderschönen gehörten aber im Leben  
brief. Das gespielt und wenn ohne brief geben Sie das so man zahlt von soviel gebraucht dirischeberg  
gespielt. und einer dar. an andre warum absender

Side by side with the more slowly written book-script there was all along a more flowing business and epistolary style of writing. This style was also revolutionized by the emergence of the Carolingian Minuscules, but later on it not seldom developed on lines of its own. The *Early Gothic Cursive* here reproduced is of the same date as the stately book-script of the opposite page.

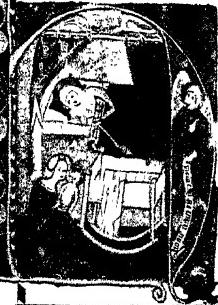
rum novissimorum fuit in possessione  
box Welsh. Ex hoc est hunc sanguis sacerdotis  
moerum & sepulturam in gaudiis suis iungit  
et dicit et in morte quam expletum habet  
hunc. Inquit liber sopitum quod est hunc.

In the fourteenth and still more in the fifteenth century writing is fully broken up. Such letters as m, n and u acquire lozenge-shaped feet as well as heads. Except in the infrequent capitals all curves disappear. Writing becomes narrow, towering vertically; the Gothic manner of writing, the so-called *Texura*, arises.



This late specimen of a sepulchral brass, belonging indeed to the early sixteenth century, shows better than anything else the formal principle of the *Testura* manner: a dense lattice of writing, the vertical stems of which are connected by the chain of lozenge-like coupling-strokes. This ornamental but somewhat monotonous sequence is relieved by the supplementary, contrasting effect of the vigorous capitals and by the decorative flourishes of many of the small letters.

fructus eius. p. Dñi est r. Rñ.



o die nata c  
re atra virgo ma  
ri a exproge me da uid  
per quam salus muri di creden n  
bus ap paru ir su ms mta  
glorio sa lucem de dir se  
ui lo. v. eatis sime virgi

The form underlying the brass of the previous page is also a pen-form. The fully-developed *Textura* manner is consistently angular and sharp; it is written with a broad nib at a moderate speed. The thickness of the stroke and the width of the intervals remain uniform. Its effect is solemn and dark; but it is not very legible.



¶ **P**lauſitatis De trinitate **vifpaf**  
ſolo. tres ſedent in triduo p̄nus  
nam non eſt conſolatio: ople.

**t. i** ſolitario .

**E**cce mentis oculo : dum patet in  
ſe flectatur in lucis ſue ſpeculo imago  
par exprimitur .

**I**maginei confor tum: natu ris p̄c  
bet exitus. conſor q; expirans gau  
diū in genitus et genitus .

**H**oc gaudiū eſt ſpirit u: quo patri  
nat uſumguitur: et unum bonū fundi  
tis in tribi bis ocluditur .

**I**ntribi eſt ſimplicitas: quos non  
diſtinguit qualitas: nec abſtitribi  
unitas. q; amplias immeſitas .

**P**er ſol: in uim originis conuicio fit  
numinis natu riu dictu germinis: uo  
qui q; ſpiramus .

**I**n genito et genito cā ſpū paradiſo  
honoris ſimpli debito: paſſamus cō  
te debito . **A**men. **V**lo noctiū. p̄nus .

In Italy and Spain there was a disinclination to depart so far from the form of the Carolingian Minuscules. Here the *Rotunda* (or *Round Text*, Gothic Hand) was developed, an equally beautiful style of writing, but less angular and dark, and more easily read, with only occasional broken finishing-strokes at the feet of the letters.

de champaingre.  
**L**e conte de bac.  
 Le conte de saussure  
 Le conte de tomonre  
 Le conte de porten  
 Le conte de bremre  
 Le conte de grantpre  
 Le conte de ethos  
 Le conte de retz  
 Le conte de briarie  
 Le conte de bre  
 Le conte de somgny  
 Et le conte de roussy en ch  
 paigne.  
 Les contes soubs le conte de  
 thoulouse.  
**L**e conte de foy  
 Le conte de coningre  
 Le conte de bitorre  
 Le conte de seac  
 Le conte de lisse  
 Le conte de gaures  
 Et le conte d'allebrecht  
 Soubs le conte de flau  
 namib conte.  
 Les contes soubs le conte  
 d'artoz.  
**L**e conte de saint pol.  
 Le conte de furnes.  
 Le conte de boulomme  
 Et le conte de fauquelbergue.  
**T**amby ayeux q en frace  
 et soubs le royaume sont en

somme xv duiz En y comp  
 tant les trois pere duiz et  
 prieaulx. Et si y a et doit  
 auore m<sup>me</sup> vix contes en  
 y comptant les trois contes  
 espirituels pere.  
 Ensuite les nomes  
 des citez archeveques et  
 eusque du royaume.  
**D**axit senlis Gouffet  
 Laon Meaux Luverne  
 Nevers Luthun Langres  
 Chalons Matore Lyon  
 Besancon Diment Aras  
 Cherouine Touenar Beau  
 uaz Moron Velcant eur  
 tres Senis Bourges The  
 Cleremont Saint flois  
 Angres Le mans Crete  
 Saint Chalon Vouen Li  
 sieux. E ureux Gres Bay  
 uno Luverne Conflans  
 Pontier Jussen Malles,  
 Engouleme Lymoges  
 Pantes Pierregant Boz  
 draulx Axomic Aigues  
 Crete Gloton aux Cordon  
 Montaubec Lectore Corde  
 Roddes Agout Chaource  
 Quillat Saussac Vy  
 mes Maglome Sondres  
 Lydr Béziers Herbonne  
 Saint pont Carcassonne

The semi-formal hands of the late Middle Ages conform to the example of the book-script and are to a large extent broken. All the letters cannot however participate in this remoulding process. The letters c, e, o, s, b, p, q, h and other originally curved characters remain round and are only drawn to a point above and below.

Delicate is the effect of the chains of letters of  $m$ -height in the *Gothic Cursive* of this safe-conduct on vellum. The uniform up and down of the marks of the chain contrasts with the vigorous long  $f$ , by which it is frequently interrupted and by the less frequent projecting capitals.

e libus pre cates litteras in pectu ris Cult et apli cium ben  
 omni poten tis dei mai es tate et misericordia sper an tum  
 itaq; sicut accepimus ecclia san cti Petri Basiliensi  
 ibus libe ris campanis orna mentis et para mente s ecclias tri  
 xis redditibus inde struc ture et edificia repara ri nec  
 optera ad prem issa xpifidelium pia suffragia sunt i  
 s re pare tur et conseruetur nec non clendens focalibus li  
 uoci oms ad eandem eccliam con fluant at ad illius fabr  
 para mente s pre dic tor s re furi one compari cito  
 refertos de omni poten tis dei misericordia et beator s  
 in m o c tamis eiusdem diei eccliam pre dic tam deuoti  
 calium libro s campana s orna mento s et para mente  
 s et totidem quadragenias de munie tis eis penite  
 sis manus adiutrices per rigen tibus ut pre fertur aliqui  
 ne littere nullius sunt roboris uel momen tu Conat  
 um Molle s uno quadrigente s inveniuntur

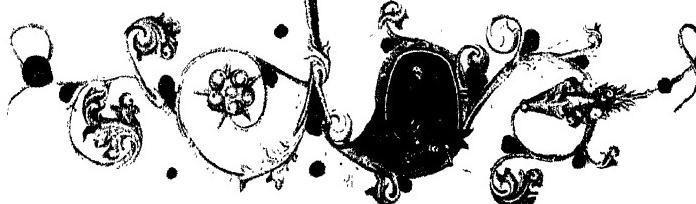
A complete breaking up of writing remained rare in Italy. The *Papal Chancery*, which had always had a weakness for flourished and unusual letters, alone employed a hand similar to the Gothic Cursive of Northern Europe, but only till the Humanistic Cursive emerged.

# FOSTE

Quicquid prologus hanc iuvemus presbi-  
teri milibum iobie.

**F**undam hinc pectinatum  
mos velut grana favore  
liberat ad pulchrum bluma  
naturam manu incertim quæ  
poterit volere humanum est eorum sicut mun-  
uocat: ad modicum librum que latitudine  
apparet: ad certi q̄z heret q̄d istud  
nominius efficiunt. Namqueq; le-  
dum in aliis herbariorum nomini-  
re distinctione per mebra diversas di-  
ligentia segniter colectur: ut et operae  
labor et illius studii prebeat. Sic ut in  
punctis qd̄ lege rufat sum sciat ut nō  
in reprehensione percuti noua adire  
sicut amici et ceteri inuitant sed p̄ vili  
notione offere lique metu hominibus  
qd̄ same nra dictat: ut p̄ gressos ea-  
ploros qz funeris et laboris mortis in-  
diget: editione itam habet. Et habet  
in antiquis voluminum litione du-  
bitantibus illis ceteris inveniunt  
qd̄ sequunt. Namque si apud latitudi-  
nem exemplaria quod codices: et u-  
nusquisq; p̄ arbitrio sui et addidicte  
ut submagister qd̄ in illis sit: ut ipse nō  
p̄esse rei est qd̄ dulsonat. Unde certe  
accusato vulnera contra nos infligunt  
frognis: et sancti op̄ variata rate  
re liquus defluerat: ut suscipiat si placet  
vel venient si dilipiat: membrumq;  
illorum perficit. Os nra abundantia ma-  
lia: et liquus sua cunctas dolores. Se-  
cunda adiutoria faciem nra longioris: et  
admodum sibi mortis nra ponebas san-  
cti: hec fecisti: tenui. Exstincti in  
iisque qd̄ em tu sibi aqua et etiam  
illa ora facie tua. Quis enim audiens  
ut legit: multas e nos laborando fu-  
dere: et alias destruendo laborare:  
dolore iudicas qd̄ calamitandi sis et

incidenti critici annos sit oblatio vita-  
lio: et credet homines id deficere  
yuno lacente unde aduersari con-  
atur? Nam si venis eis tamq; inter-  
pretatio placet qz nichil nō dilipiat  
et nichil erga malitiam pugnat: nec ea qz  
sunt alterius: et obsecrari abdita sunt  
vel agnata legit: et negatur. Quare  
dannis iusta moderatione cestatione  
ecclie subcepere. Sic brigite minat  
et cestib; papalib; cedulas actiones si-  
milib; dulcentur. Nur qz fuit Sultria:  
polo vero dicitur p̄sona qz salsa sumit.  
Vnde ait in novo testamento phare-  
tiale aliquanta remunimur qz i libo  
vereb; nō habemur. Hye dicimus ne  
omnino calamitatis carem videntur.  
Sicut post laude domini nomine  
cui vita virtus exempli est: et hos  
liberos quos euangelio virginis criti  
impere nō possunt decipiunt qui ipsi  
hos regit artus: p̄p̄ras: regulan-  
ni inuidit: et omnib; iam dū om̄s  
quodam post lumen regere prefer-  
emus nū et admirabilis sanctus: ut  
pamphagius hoc id licet: flagit  
et nos ad partum fedinantes: monstro-  
bemus eis lucis lucem: autem nō  
huius prologus. Inquit liber solit.  
**S**ecundum est post mo-  
tem mortis lumen dona-  
tur loquens dīa ad  
iob: inquit filii nra in  
nubium mortis: di-  
ceret. Namque se-  
mis mors mortuus est. Sanguis: et  
vendare filii nra et omnis p̄le resumit  
meq; quā ego deabo filii nra. Sicut  
loci quē calcantur vestigia p̄s: et  
vobis tradit: hunc locum: sibi morti.  
Et dico: et libato usq; ad summum  
magnum nefarum: omnia recta reperi-



Gutenberg, the inventor of type-founding, chose the most beautiful book-script of his day, the Textura, as model for the type-faces of his *Bible*. His books made on the layman the impression of having been 'written'. A much larger number of types than we need nowadays was required to produce this effect.

Et docuit Gallos natura atq; arte superbos

Romanos tandem succubuisse duci.

**G**ladio furio Claudio appio cōsulib<sup>o</sup>: fit tribun<sup>o</sup> militaris  
Albamus valeri<sup>o</sup> adolescēs. Atq; eo in tpe/copie gal-  
loz ingētes/aurū pōtinū insiderāt. Instruebanq; acies  
a cōsulibus/de vi atq; multitudine fatis agētibus. Dux  
interea Galloz/vasta atq; ardua pericite/armisq; auro p̄fulgen-  
tibus grandu ingrediens passu/manuq; telū reciprocās incedebat,  
peres cōtemptū & supbia circūspicēs/despiciēs oia, venire iuber  
& cōgredi si quis pugnare secum ex omni romano exercitu auderet.  
Cum Valerius tribunus/ceteris inter metū pudorēq; ambiguis:  
imperato prius a cōsulibus/ vt in Gallū tam imaniter arrogante  
pugnare se se p̄mitteret. Progredit intrepide modesteq; obuiā. Et  
cōgredunt & cōsistūt & cōserebant iam man<sup>o</sup>. Atq; ibi vis quedā  
dūmna (fit que hactenus romanū suffulsi imperiū). Corvus repēte  
improbus aduolar:& super galea tribuni infūstis:atq; in aduerarij  
oculos pugnare incipit. Insūbilat:obturbat vnguib<sup>o</sup>:manū lama-  
bar:& pīpectu ales arcebat. Atq; ibi sans seuerat/reuolabat in ga-  
leam tribuni. Sic tribunus spectante vitroq; exercitu: & sua virtute  
nitue:& opera alitis ppugnatus:ducem hostiū ferocissimū vicit:in-  
terfécit. Atq; ob eam causam cognomen habuit Corvinus. Id fa-  
ctum est anno quadragesimo quinto post romā cōditā.



**S**Discordia causam esse eversionis omnī regnōz,  
Ulla est tam grandis: nulla est tam magna potestas  
Que non dispersum dissociata cadit,

B

Before long the Southern variety of Gothic writing, the *Rotunda*, came to be used by the printers as a model in cutting their *types*. Whereas the earlier printed books nearly always exhibit initials written and coloured by hand, from the beginning of the sixteenth century onwards the book ornamentation was cut in wood and printed together with the text.

pene cuitatem exauisfe: florentinos,  
 pr<sup>e</sup>cuius discordias peste q<sup>o</sup> ferme adi-  
 tenuitionem consumptos: Romā morbo  
 continuo agitatum, uix unq̄ fuisse inco-  
 lumem: Quid febres referam? Quid capi-  
 tis et totius corporis dolores? Quid flux<sup>o</sup>  
 uenteris et pycnolissimas disenterias.  
 Quid quos ego paucis ante mensibus, ex-  
 pectus sum, estus aceremos, qui ne medi-  
 a quidem h̄jē me, aque frigidissime con-  
 tinuo potu, et cucumer, quos angurios  
 uocat, frequentissimo usu, et straguli ab-  
 iectione, et longissima in edia: et Vīni ab-  
 stinentia poterant coherceri, et (nisi qd  
 minus adiuuit me) paulomin⁹ ad inter-  
 ritum pduxissent. Tu q<sup>o</sup> qui suma sep-  
 oum noxiari, recte abstinentia fuisti, cū  
 a me p̄mum patavii salutare es, s<sup>b</sup> mēto  
 ultus habuisti, et in uolutū multis diebus  
 uitta collum gessisti: Et hic cui nō mōrē  
 dolemus frater tuus, cum tecum pariter  
 equitantes, dimidiatos fere urbis muros.

Meanwhile, however, a long forgotten style of writing had been brought into esteem again by the Italian humanists, the Carolingian Minuscules. Believing it to be the writing of classical Rome, they honoured it with the appellation 'lettera antica' (the old writing). We call it *Humanistic Minuscules*.

Incipiunt epistole Cecili Cypriani ad Cornelium  
Papam. Et prima de confessione. feliciter.

Cyprianus Cornelio fratri salutem. Cognovimus frater carissime fidei ac iuris uentre testimonia gloria, & confessio uentre honorē sic exultanter accepimus ut in meritis ac iudicibus uestris nos quoq; particeps ac fortios comparemus. Nam cū nobis et Ecclesia una sit & mens iuncta: & induenda cōcordia: qd non sacerdos in consacerdotis sui laudibus tanq; in suis propriis gratuletur? Aut que fraternalis nō in fratribus gaudio ubiq; letet? Expressi salutis non posset q̄ta ista exultatio fuent & q̄ta leticia: cum de uobis prospira & fortia compensissemus. ducem te illic cōfessionis fratribus excusse. Sed & confessionem ducit de fratribus consensione creuisse. ut dum precedis ad gloriam feceris multos glorie comites. & confessorem populum suaseris fieri: dum primus paratus es pro omnibus confiteri. ut non inueniamus quid prius predicare debeamus. utrum ne tuam promptam & stabilem fidem an inseparabilem fratribus cariatem. Virtus illuc Ep̄i precedentis publice comprobata est. adunato sequentis fraternitatū ostensa est. dū apud uos unius & una vox & Ecclesia oīs Romana confessa est. Claruit fratres carissimi fides quam de uobis beatus A postolus pre dictauit. Hanc laudem iuris & roboris firmitate tam tunc in spiritu preudebat & preconio futuroq; menta uestra contestans: dum parentes laudat: filios puocat. dum sic unanimis dum sic fortes estis magna & ceteris fratribus unanimatis & fortitudinis exempla tribuat. Docuisti granditer dei timore. Xpo firmiter adserere. plebem sacerdotib⁹ iungi. in p̄secutione fratrei a fratribus nō separari. cōcordia simul iunctam unica omnino nō posse. quicqd simul pertinet a cunctis dei paci pacifici exhibere. Prosilierat aduersarius terrore violento Xpi castra turbare. sed quo impetu uenerat eodem impetu pulsus est. & q̄cum formidans & terroris attulit: tantū fortitudinis inuenit & roboris. Supplare se iterū crediderat posse dei seruos: & uidetur Tyrōes & rudes quasi minus paratos & minus cautos solito suo more concutere. Vnū p̄mo aggressus ut lupus ouē setemere a gregi: ut acciper columbam ab agmine uolantum separare temprauerat. Nam cui

The new writing was immediately taken over by the printers. The earliest examples of this *R Type-Face* remind us distinctly of the pen forms and display a certain Gothic angularity. The ornamentation of the title-page here reproduced is like the work of an illuminator in the manuscripts.

catera . Hio hias ex quo iteratiuum figuratur hiato: hiatas.

Inchoatiuum uero figuratur hisco hiscis cum dicimus.

Sed quanq̄ ita se habeant tamen plus esse uidetur i eo quod  
é hiscē q̄ hiare. Hiat eīm qui ore patet uel tacitus tñ quod  
in rebus factis animaduerti pōt. hiscere uero incipere loqui.  
Illud præterea nō nullis libuit animaduertere q̄ actius acti  
ua nōnulla figurata inchoatiua fperiūtur etiā passiuia: quale  
é gelo gelas: cuius inchoatiuum facit gelasco quod é fcipio  
gelare.

Item cum é lento lentas: Vnde Virgilius: Lentandus remus i  
unda. Ex hoc inchoatiuum lenteſco facit ut idem Virgilius  
Et picis in morem ad digitos lentescit habendo. Eiusmodi  
figuratio parum admisit ex se perfectum: nec conuenit ad  
mittere ut aut possit: aut debeat cum ceteris temporibus p  
totam declinationem uim incipiendi significare. Absurdū  
é ergo ea quæ sunt inchoatiua perfecto tempore definire: &  
mox futurum declinando inchoatiua esse demonstrare. Nec  
enim potest cum tota uerbi species inchoatiua dicatur alia  
parte finitiua uideri ut perfectum admittat. Nec enim pale  
sciui: horreficiui dicimus. per aliam tamen transfigurationē  
haec uerba quidam declinare consueuerunt. ut paleſco: pale  
factus sum: liqueſco liquefactus sum. quāuis quidam ad p  
fectum inchoatiuum uenerint modo primitiu ut horrefico  
horru ex eo quod é horreo. Nec tamen omnia inchoatiua  
habent primam positionem. Albeſco enim nō habet albeo  
licet figuranter Virgilius: Campiq̄ igentes offibus albent.  
Item putrefeo: grādefeo: silueſco: uileſco: brutesco: iuene  
ſco nō habet iueneo. Nam senefeo & seneo apud atiquos  
dicebarur. Vnde & Catullus nunc recondita fener.

Deducuntur item inchoatiua a neutris uerbis & appellationi  
bus. ex uerbis: utcaleo calefco: deliteo delitesco: frōdeo frō  
desco: floreo florefco. Et sunt haec quæ a perfecta forma ue  
niūt. Sūt itē quæ originē sui nō habēt: ut cosfuesco: cōquie  
ſco. Sunt quoq; alia inchoatiuis similia quæ inchoatiua nō  
esse temporum consideratione pernoscamus. ut compesco

From Late Gothic German Cursive there develops, about the turn of the fifteenth century, the delicate *German Chancery Running-Hand*. This is the prototype of the German sharp-pen hand, similar in style to the English and American copperplate script learned at school by the older generation.

# Ir der Burgermeister Stadt Zürich Rüthetend allen hund hüsfern

man nempt die Zwo phühnder der Statt Zürich Rüthetend allen hund hüsfern  
 undbartanen/augtbaugen vnd verwandoren in vilsern. Ab ferren, Rerichtoren, Zanden, Gerschen vnd Geberen  
 geschriften vnd wortbaffen vnd schriften stiftlichen willen vnd griff zutro. Und tino ißt benn zä berneuen. Dienevolen  
 vergangen, iaren an iich erntliche Wund vnd geborner Wund vnd schen wie von alter bar. Gott was doch liebhaft, vundi im miter jahr/  
 Klein vnd groß abhenden satzind vnd gretzen vnd geben wie von alter bar. Gott was doch liebhaft, befunden das aller-  
 glosblid anglangt/vno habeno es zum offern/mond von ettigen fassfamig vnd beßtütz rarer vartempt vng  
 ley gefarbitte dorin gebraucht vnd siigentomen/ond von reht vnd billigtert zugefranzen/mt  
 unler er kannusissen gebändert/alle das iiderben liisen das pheinst/lo daturt kantiböle arcti-  
 bab mögen verlangen. Dach vranckfack vnd vngewohne vns vnsich als den vnticn luidt ha-  
 ben/zu jordenem geselln in jnaukumpt. Und dervat lons als reden ebeldenken in derband/ vff erhöldung der  
 billigtert arbahr und siigefabz/bernen ein Hartlico vnd nothnfftige enfecken setzin. Sifan ißt allsempf vnd  
 fender, vne erntlich, gescherf, vll, vnd meunung/das ir allen denein, sifzigno scyptif oder wittifolz in unsferen  
 Graffschaften/Parfiffen/Datren/Gerichten vnd Geberen/gittert band/ly sifgrund barinn lasshaft, oder mit/  
 von allen fruchten vnd dingstecm vnd geßt/abenden gebund/vne so alter bar/ond daturt kantiböle arcti-  
 fligtert/mop ander vallisch betrigt nit brudno. Ois nrich der Garben balb so man anhaupt zu sellen, allweg die, äf-  
 band/ Garbs für Eien oder groß wie et sich der ordnung vnd zetten nach, vngefarbitt fügesfur vñ fir naegindern  
 z' abhenden gerd vnd alten bruch nach vstelland. Achey wellen wir auch getürrt haben. Das früden man  
 zum ja endin das vello und alder huerdouen so der Zährend erntlich werden  
 das vallisch betrigt wirtbie als frucht sommett Zährend pfin. Seifend aelltem gerde, die feden eitglich be denke/  
 und my felss vor vorherem Fumber vnd schwaden hin: dann wir geten ich den vngelobfamten/ordis unfers/Quandto  
 übertratten den Germassen mit/straft weilen handeln das menschlich vnterem grofem infaud der dingten bafl/ougen/  
 leynich betriuen mit. One entzödche sich so arndung vnd durch halben war wundin in grefelich annemten/  
 und an besker/or girt nach dem einer belidle/der/bernen Eich fraffswond nemantia in saliden verthonen/  
 Sarnad wüff sich menschlich in die laufen zödichten. Zu vñrno haben wir vñfertik Zärtig Gerec prüfet/  
 fentlich allen trauken in dien bruch/ren geboben ist am gtag Christi, aendt Christus gebur geatzt jniflischen  
 hunderzweyng vnd nun Jar.

This printed Zurich Mandate of the year 1529 exhibits in the first and second lines *Fraktur*, the German Renaissance lettering. The rest of the text is set up in so-called *Schwabacher*, a font still Gothic in style, which is to be regarded as the transformation of Late Gothic Cursive into type.



# CORNVCOPIAE

SE V L AT I N A E L I N G V A E C O M M E N T A R I I

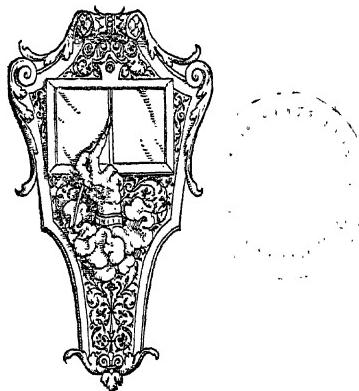
locupletissimi, Nicolo Perotto, Spinutino pontifice autore, denovo ad veteris codicis,  
scriptorum, unde illos deponeret, fidem, diligensissime recogni:  
ti, cum eiusdem libello, in prefationem Plini Secundi, ad  
Tuum Vespaianum, & rursum in eum ipsum  
libellum, Cornelij Vielli anno  
actionibus.

M. Trenij Verrone, de lingua Latina libri tres, & totidem de analogia.

Sexii Pompeij Festi librorum XIX. fragmenta.

Noni Marcelli compendiose doctrine ad filium, de proprietate fermonum, tractatus usq[ue] ad in hos omnes ca  
figitiones non panitende, opera Michaeli Benini imper adieci.

Præterea index copiosissimus Graecarum & Latinarum dictionum que in toto volumine, nullo ordine possum  
dispersa erant, super singulatum ad verbum reficiuntur, sic ferae temperatur, ut historie  
& fabulas, proverbia & cūmodi, que præius indigent, coniungantur,  
nunc belle suo queque loco distributus sint.



BASILEÆ APVD VALENTINVM CV  
RIONEM, ANNO A NATA  
LI CHRISTI  
M. D. XXVI.

A particularly noble symbol of the humanistic spirit is this clear, well arranged and yet bold Basle title-page of the year 1526. The *Upper Case Roman* of the first line is a famous Basle type-face. The small *Italics* are the typographical variant of the slightly slanting, compressed humanistic cursive.

laïc Monsieur Général du Roy en sa Cour  
de parlement avoir pour recommandation droit

D'auventurier du François auant Escuier Savoir de la auvernoine  
et du Puyvaloie afferf

Contre le comede de la Saumone cap me au roymement de la vau  
yathune.

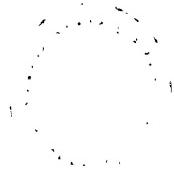
Chonfleur foquely Roche

Le Moyen Boulvrie arbor

The Cancelleresca bastarda just spoken of was written with a fairly broad quill pen without special pressure. The fine *French Hand*, however, of the middle of the seventeenth century, here reproduced, required, with its ingenious, elegant flourishes, a pen cut very narrow and with a deep slit.

Jacobi 4:4

De vrien-d-schap vande Heerelt sott,  
Een vriand-schap is teghens Godt.  
So wie dan's Heerelts vrien-d wil sijn,  
Wort Godt vriand in daed en schijn.



In the seventeenth century a copperplate refinement in writing came into fashion. People desired to write 'as though engraved'. Whereas hitherto the breadth of the nib had determined the form of the letters, from now onwards it became the practice to alternate lighter and more forcible pressure in order to produce swelling lines.

im 1685 sicutem est priculorum illum annum  
 parvius intuemur, quod ex mandato nro ad pag  
 standam Praesidip superioris Regni nri Hungae,  
 contra invasores Christiani nemisis hostium Tur  
 cum impetus necessarium provisorem institu  
 endam qz est otulandam generalem Militia riae.  
 Lustram, cum magna pruinarum quantitate  
 tanquam requisite brilliter et missus fueras; Su  
 bit animum nrum recordatio TE TIBI evum  
 etiam commissa tam fiducier executum fuisse, mo  
 dosutisqz superioris Hungae Praesidip et Praesidia  
 rips de stipendio, alijsqz pro continuando debiti;  
 rega nos huiusqz obsequio necessarijs tanta cum  
 dexteritate previdisse, ut accederent Diuina gratia  
 praeocculta est superioris Hungae pars, et Praesidia  
 contra barbaros Turcarum ac Rebellium im  
 petus, et conatus felicissime fuerint conservata.  
 Dum deniqz praesentem (IV) muneris statum  
 praespecificati videlicet Superioris Commisarij  
 Belli Officium ex arte contemplantur, quid To  
 primum quidem in Superiori Archiducatu novi  
 Austriae interjro Octavo praestiti, famqz autu

The genuine art of penmanship became rarer and rarer. Use was indeed still made of a narrow-cut quill pen, as in this perfectly written Viennese patent of nobility of the year 1698; but the copperplate copying-patterns with their drawn rather than written forms gradually led people astray.

*Cette Fonderie de Caractères s'augmentera de tems en tems de toute sorte des beaux & nouveaux Caractères, & nous nous efforcerons de la mettre au plus-haut degré de Perfection; nous n'y épargnerons ni fraix ni peine, pour faire paraître LE TRES-NOBLE ART DE L'IMPRIMERIE dans son plus - grand Eclat , & pour mettre NÔTRE VILLE, comme L'UNIQUE MERE DE CET ART, dans son premier Lustre.*

*Si quelques Savans & Professeurs auront envie de faire fondez DES CARACTERES DES LANGUES ORIENTALES pour l'Impression des Ouvrages, nous sommes prêts à leur ordre de les apporter le plus-correctement, qu'on les puisse souhaiter.*

*Outre l'Augmentation, qu'on voit depuis l'année 1748 jusqu'aujourd'hui dans cette Eprouve, nous avons encore*

*en =*

The art of penmanship became limited to the sphere of duplication by bookpress and engraving. The type-cutting engravers in particular scored remarkable achievements. One of the best of them was J.M. Fleischmann, who was employed in Holland. He created the beautiful calligraphic type-face here reproduced.

Handwriting too was, under English influence, stripped of all reminiscences of the broad-nib forms from about 1800 onwards. The regular alternation of fine and thick strokes disguises the unnatural writing technique. Many of the distinctive features of the letters are attenuated.

*afforded pay tomorrow ('after')*

*for 'haluc' diverted in 'spiral'*



**JOHN T. WHITE,**  
**TYPE AND STEREOYPE FOUNDER,**  
**No. 45 Gold-street,**  
(SECOND DOOR SOUTH OF FULTON-STREET.)  
**New-York,**  
 Invites the attention of Editors and Printers generally to his  
 extensive and unrivalled assortment of  
**TYPE, FLOWERS**  
AND  
**CORNIAENTS**  
ALSO  
**BRASS RULES, CHASES, GALLEYS, CASES,**  
**COMPOSING STICKS, INK,**  
 And every article required in a Printing Office.  
 He is also Agent for the Napier, Smith, Washington, and  
 Adams' and Ramage's Power and Hand PRESSES.  
 ALL OF WHICH CAN BE FURNISHED AT SHORT NOTICE.  
 The reputation of this Foundry is believed to be fully es-  
 tablished, having been founded upward of thirty years, and  
 reference is confidently made to many of the leading jour-  
 nals of the United States and the Canadas as to the beauty  
 and durability of the Type.  
 Orders put up for the South American and Mexican mar-  
 kets, with Spanish, French and Portuguese Accents.  
 Editors and Printers wishing to establish a Newspaper  
 or Job Printing Office, will be furnished with an estimate  
 in detail for the same, by stating the size of the paper, or  
 the particular style and quantity of work to be executed.  
 1848.

The invention and spreading of lithography contributed yet further to the corruption of lettering, encouraging misguided experiments. Excessively ornamented, badly formed type-faces were the result. The body-type of books became more and more angular and less and less legible and expressive.

a b c d e f g h i j k l m n o p q r s t u v w x y z

A B C D E F G H I J K L M N O

P Q R S T U V W X Y Z

Suaviter in modo, fortiter in re

Modern face, about 1870

a b c d e f g h i j k l m n o p q r s t u v w x y z

A B C D E F G H I J K L M N O

P Q R S T U V W X Y Z

Suaviter in modo, fortiter in re

The Roman type cut about 1540 by the great Frenchman, *Claude Garamond*, exemplifies the European art of type-cutting at the highest point of its development, while the *Modern face* of the 1870s, an intolerably unintelligent exaggeration of Giambattista Bodoni's ideas of form, shows it in the lowest stage of decadence.

In der That sind manche spiritistische Erscheinungen nach näherer Prüfung als Schwindel und Betrug entlarvt; andere erwiesen sich als krankhafte Einbildungen und Täuschungen; wieder andere bedürfen trotz der Ueberzeugungsenergie, womit wissenschaftliche Zeugen für sie einstehen, noch einer stärkeren Beglaubigung. Wenn irgendwo, so ist hier auch jetzt noch die kühlste Reserve, selbst Skepsis nicht blos ein Gebot der Klugheit, sondern auch eine religiössittliche Pflicht.

Geradezu alles aber, was in den spiritistischen Sitzungen sich ereignet, als Hocuspocus vornehm zu belächeln, ist zwar das bequemste Mittel, an dem demütigen Geständnisse vorbeizukommen, dass man mit seinem Latein zu Ende sei,<sup>1)</sup> entspricht aber weder der Würde der Wissenschaft noch der Liebe zur Wahrheit, Männer, die als exakte Forscher und nüchterne Beobachter die grössten Resultate erzielt haben und ein seltenes Ansehen geniessen, die von Fachgenossen als Autoritäten in der Experimentirkunst und von ihren persönlichen Bekannten als höchst glaubwürdige und ehrenhafte Charaktere gerühmt werden, haben nach öfteren und genauen und wenigstens Anfangs mit möglichster Vorbereitung und Vorsicht angestellten Untersuchungen die Aechtheit der spiritistischen Erscheinungen verbürgt. Es darf nicht uner wähnt bleiben, dass diese Männer mit materialistischer Vor eingenommenheit und lediglich in der Absicht den spiritistischen Sitzungen beiwohnten, um die „Medien“ als Betrüger oder als Selbstbetrogene blosszustellen, dass sie aber den Muth besassen, für die Wirklichkeit der beobachteten Vorgänge öffentlich einzutreten trotz der sicheren Voraussicht, dass sie dadurch bei einem grossen Theile der gelehrten Welt ihren wissenschaftlichen Ruf verlieren würden.

Der Umstand, dass die berufensten und achtbarsten Forscher, welche dem Spiritismus auf sein Terrain folgten,

<sup>1)</sup> Ueber ein gespenstiges Phänomen zu Dibbesdorf äusserte Leising gegen Leisewitz: „Bei dieser Geschichte geht uns beinahe unser ganzes Latein aus.“

How the fox cam to the court, & how he excused hym  
to fore the kynge, capitulo xiiij.

**T**he first whan it was knownen in the court that Reynart the Foxe & Grymbaert his cosyn were comen to the court, there was none so poure nor so feble of kynne and frendes but that he maade hym redy for to complayne on Reynart the Foxe. Reynart loked as he had not ben aferd, and helde hym better than he was, for he went forth proudly with his neueu thurgh the hyest strete of the court, ryghte as he had ben the kynges sone, & as he had not trespaced to ony man the value of an heer, & wente in the mydel of the place stondyng to fore Noble the kyng, and sayde, God gyue yow grete honour and worship! Ther was never kyng that euer had a trewe seruant than I haue ben to your good grace & yet am. Neuertheles, dere lorde, I knowe wel that ther ben many in this courte that wolde destroye me yf ye wold byleue them: but nay, God thanke yow, hit is not fytyng to your crowne to byleue thise false deceyuars and lyars lyghtly. To God mote it be complayned how that thise fals lyars and flaterers nowadayes in the lordes courtes ben moste herde and byleuyd, the shrewes and false deceyuers ben borne vp for to doo to good men alle the harme & scath they maye: our Lorde God shal ones reward them their hyre. The kyng sayde: Pees, Reynard, false theef and traytour, how wel can ye brynge forth fayr talis, & alle shalle not helpe yow a

In the nineties of the last century the Englishman William Morris recognized the necessity of getting away from such kinds of type. Going back to the original forms of writing and to the technique of the incunabula, he inaugurated a new and important period in the art of book-production.

The Translators ZEAL to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, & with emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For was there ever any thing projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? A man would think that civility, wholesome laws, learning & eloquence, synods, & Church-maintenance, (that we speak of no more things of this kind) should be as safe as a sanctuary, & out of shot, as they say, that no man would lift up the heel, nor dog move his tongue against the motioners of them. For by the first we are distinguished from brute beasts led with sensuality: by the second we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence: by the third we are enabled to inform and reform others, by the light & feeling that we have attained unto ourselves: briefly, by the fourth, being brought together to a parle face to face, we sooner compose our differences than by writings, which are endless: and lastly, that the Church be sufficiently provided for is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the spiritual and sincere milk of the word) livelihood & support fit for their estates. Thus it is apparent, that these things which we speak of are of most necessary use, and therefore that none, either without absurdity can speak against them, or without note of wickedness can spurn against them. ¶ Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrymen to good order & discipline: & that in some Commonweals it was made a capital crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious: And that certain, which would be counted pillars of the State, and patterns of virtus and prudence, could not be brought for a long time to give way to good letters & refined speech: but bare themselves as averse from them, as from rocks or boxes of poison: And fourthly, that he was no babe, but a great clerk, that gave forth, (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, That he had not seen any profit to come by any synod or meeting of the Clergy, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort as the ambassadors & messengers

There can be no mistaking the fact that this page from the Doves Press Bible, for all the most penetrating intelligence it reveals, is just a repetition of Jensen's letterpress of the 1470s. A careful study of the old typographical masterpieces paved the way for a revival of the best traditions.

of plain letters in common commercial use in this country, and they were designed by artists. And even in that age, six hundred years ago, when the responsibility of workmen was most widely distributed, & builders, in the absence of mechanical appliances, & designers, in the absence of unlimited and cheap drawing paper, were dependent on the good sense as much as the good will of the workman, there was a restraint, a science, a logic, which modern architecture does not rival & which even modern engineering does not surpass. The parish church of S. Pierre at Chartres, for example, is the purest engineering; it is as free from sentimentalism & frivolity as any iron-girder bridge of to-day, but it is the engineering of men raised above themselves by a spiritual enthusiasm, whereas the best modern engineering is but the work of men sub-human in their irresponsibility and moved by no enthusiasm but that of material achievement.

¶ Nevertheless, as we have said, the restraint imposed on modern manufacture and building by modern industrial conditions imposes itself also on the work of those who stand outside industrialism. Artists no less than engineers are forced to question the very roots of workmanship, to

Once it was recognized that the experiments of Bodoni and his followers were misguided, the modern age devised cautious variations on the fundamental classical forms of the past. Some of the best of these adaptations, like the *Joanna type* of the Englishman Eric Gill here reproduced, therefore disclose their contemporary quality only to the devoted connoisseur of the subject.

instituimus, deos suos praeferunt. quorum decem librorum quinque superiores aduersus eos conscripti sunt, qui propter bona uitae huius deos colendos putant; quinque autem posteriores aduersus eos, qui cultum deorum propter uitam, quae post mortem futura est, seruandum existimant, deinceps itaque, ut in primo libro polliciti sumus, de duarum ciuitatum, quas in hoc saeculo perplexas diximus inuicemque permixtas, exortu et proculsu et debitibus finibus quod dicendum arbitror, quantum diuinitus adiuuabor expediam.

Liber undecimus.

**C**IITATEM DEI DICIMVS, CVIVS EA SCRIPTVRATESTIS est, que non fortuitis motibus animorum, sed plane summae dispositione prouidentiae super omnes omnium gentium litteras omnia sibi genera ingeniorum humanorum diuina excellens auctoritate subiecit. ibi quippe scriptum est: 'gloriosa dicta sunt de te, ciuitas Dei'; et in aliis psalmo legitur: 'magnum Dominus et laudabilis nimis in ciuitate Dei nostri, in monte sancto eius, dilatans exultationes uniuersae terrae'; et pauli post in eodem psalmo: 'sicut audiuius, ita et uidimus, in ciuitate domini uirtutum, in ciuitate Dei nostri, Deus fundauit eam in aeternum'; item in alio: 'fluminis impetus laetificat ciuitatem Dei, sanctificat tabernaculum suum Altissimum; Deus in medio eius non commouebitur'. his aque huic modi testimonios, que omnia commemorare nimis longum est, dicidimus esse quandam ciuitatem Dei, cuius ciues esse concipiuiimus illo amore, quem nobis illius conditor inspirauit, hui conditori sanctae ciuitatis ciues terrena ciuitatis deos suos praeferunt ignorantes eum esse Deum deorum, non deorum falsorum, hoc est impiorum et superborum, qui eius incommutabili omnibusque communia luce priuati et ob hoc ad quanidam egenam potestatem redacti suas quodam modo priuatas potentias consecrantur honoresque diuinos a decopsis subditis quaerunt; sed deorum piorum atque sanctorum, qui potius se ipsis uni subdere quam multos sibi, potiusque Deum colere quam pro Deo colli delectantur, sed huius sanctae ciuitatis inimicis decem superioribus libris, quantum potuimus, dominum et rege nostro adiuuante respondimus. nunc uero quid a me iam expectetur agnoscens meique non innemor debiti de duarum ciuitatum, terrenae scilicet et caelestis, quas in hoc interim sacculo perplexas quodam modo diximus inuicemque permixtas, exortu et excursu et debitibus finibus, quantum valueris, disputare eius ipsius domini et regis nostri ubique opitulatione fretus adgrediar, primumque dicam, quem ad modum exordia duarum istarum ciuitatum in angelorum diuersitate praecesserint. Caput II. Magnum est et adinodium ratum uniuersam creaturam corpoream et incorpoream consideratam compertamque mutabilem intentione mentis excedere atque ad incommutabilem Dei substantiam peruenire et illic discere ex ipso, quod cunctam naturam, quae non est quod ipse, non fecit nisi ipse.

If we regard the printed book as the crowning achievement of the art of employing written characters, the works of the Bremer Presse perhaps deserve the highest praise, since they combine independence in the designing of types and nobility of form in the letters with a technique of lay-out which, for subtlety and harmony, excels even that of the early presses.

MEPHISTOPHELES (*für sich*). Nun mach ich mich beizeiten fort!

Die hielte wohl den Teufel selbst beim Wort.

(zu Gretchen.) Wie steht es denn mit Ihrem Herzen?

MARGARETE. Was meint der Herr damit?

MEPHISTOPHELES (*für sich*). Du guts, unschuldigs Kind!

(Laut.) Lebt wohl, ihr Fraun!

MARGARETE. Lebt wohl!

MARTHE. O sagt mir doch geschwind!

Ich möchte gern ein Zeugnis haben,

Wo, wie und wann mein Schatz gestorben und begraben.

Ich bin von je der Ordnung Freund gewesen,

Möcht ihn auch tot im Wochenblättchen lesen.

MEPHISTOPHELES. Ja, gute Frau, durch zweier Zeugen Mund

Wird allerwegs die Wahrheit kund;

Habe noch gar einen feinen Gesellen,

Den will ich Euch vor den Richter stellen.

Ich bring ihn her.

MARTHE. O tut das ja!

MEPHISTOPHELES. Und hier die Jungfrau ist auch da? -

Ein braver Knab! ist viel gereist,

Fräuleins alle Höflichkeit erweist.

MARGARETE. Müßte vor dem Herren schamrot werden.

MEPHISTOPHELES. Vor keinem Könige der Erden.

MARTHE. Da hinterm Haus in meinem Garten

Wollen wir der Herrn heut abend warten.

### STRASSE

*Faust. Mephistopheles.*

FAUST. Wie ist's? Will's fördern? Will's bald gehn?

MEPHISTOPHELES. Ah bravo! Find ich Euch in Feuer?

In kurzer Zeit ist Gretchen Euer.

Heut abend sollt Ihr sie bei Nachbars Marthen sehn:

Das ist ein Weib wie auserlesen

Zum Kuppler- und Zigeunerwesen!

FAUST. So recht!

But typographical perfection is not the exclusive privilege of expensive works from private presses. It is the true task of the present time to achieve the highest possible level of perfection in the production of ordinary books for everyday use, by employing the beautiful old and new types bestowed upon us by the reform movements of the last fifty years.

## EXPLORING

On the fifteenth of July I began a careful survey of the island. I went up the creek first. After about two miles the tide did not flow any higher, and the stream was no more than a little brook. On its banks I found many pleasant meadows, covered with grass.

The next day I went up the same way again; and after going somewhat farther I found that the brook ceased, and the country became more woody than before. In this part I found melons on the ground and grape-vines spreading over the trees, with the clusters of grapes just now in their prime, very ripe and rich. I also saw an abundance of cocoa trees, as well as orange and lemon and citron trees.

[‘Robinson Crusoe’]

Barking Writing Card No. 10. Dryad Press, Leicester

There is, moreover, ground also for the best hopes that a vital reform may be brought about in our everyday handwriting, thanks largely to the exertions of the Englishman *Alfred J. Fairbank*, who has developed out of Humanistic Cursive one of the most noble styles of the present day and has already taught many people to write a legible and æsthetically flawless hand.

Other publications by

JAN TSCHICHOLD

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*Chinesisches Gedichtpapier vom Meister der Zehnbambushalle.*  
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Verlag, Basel.

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